Invisibles, Realities,

Demonstrated in the

HOLY LIFE

AND

Triumphant Death

OF

Mr. *John Janeway*,

Fellow of *King's College* in *Cambridge*.

By *JAMES JANEWAY*,
Minister of the Gospel.

The Third Edition.

LONDON,

Printed for The *Parkhurst*, [illegible]
[illegible] the Bible and three [illegible]
[illegible] *Mercury-Chappel*. [illegible]

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Christian Reader.

THE *Love of Christ in his holy ones, and the great usefulness of such History, command me to take it as a pleasing Office, to commend this real description of a Saint, to thy serious perusal and imitation. The good acceptance and success of the late published Life and Death of Mr.* Joseph Alleine, *the more encourageth me to serve thee in this. As to the Credit of the Narrative, let it be enough to tell thee, that his worthy Brother Mr.* James Janeway *(intimately acquainted with his most secret life) is the writer of it (I have no hand in it my self). And if thou live in or near* London, *where he is now well known, I will not be beholden to thee to believe it; especially, if thou also know the other most-credible attestors. I know that many such Histories, shew more what the writer could say, than what the person was or did. But here both He and his Relations, and those whom he lived with, were all so near us, and are many of them yet so intimately known to me, and others, that there is no place for doubting, less as,*

I confess such instances are very sad to my thoughts, while I am desiring the welfare of Mankind on Earth. To hear of the death of an In-

fant, who might have proved we know not what; or of an uſeleſs Perſon, or of an aged Chriſtian, who hath profitably run out the courſe of Nature, is nothing ſo ſad to me, as to hear of the removal of ſuch excellent young men, when they are prepared for their work, and juſt beginning it! But God is infinitely Wiſe, and Juſt, and more merciful too than we can be. He knoweth what he doth, and why; and is accountable to none about the meaſure *of his* benefits, *nor the* reaſons *of his* various diſpoſal. *But the great Judgments which ſince his death have befallen theſe Kingdoms, do partly tell us that it is no wonder, if ſuch men were taken from the evil to come, of whom the world hath ſo notoriouſly declared it ſelf unworthy. It is fitter for ſuch lights to ſhine in Heaven, than to be put under a buſhel here on Earth.*

And for himſelf, *he hath run long enough who hath toucht the Prize: He hath ſailed long enough who is come ſafe to the Harbour: And he hath lived long enough, who is readieſt to die. Though I wonder at the lengthning of my own life, which hath been threatned by God and Man theſe thirty three years or more; yet, alas, how much leſs have I lived than this man did, who am yet far ſhort of his heavenly preparations? I am aſhamed to read, that any thing of mine was a help to his attainments, and to find that at almoſt ſixty years of age, I am much below what he was raiſed to at twenty three. Oh that God would give my frozen Age ſuch warm reflections from theſe his remains; that (according to my need) I may receive*

ceive more from him that is dead, than ever he did from me alive! If his own Reverend Father received ſo much from him, why may not I alſo have ſome quickning even by the dead, through the fruits of the ſpirit left behind him, and the ſame ſpirits quickning influx upon me? And may I but ſo die, *how harmleſs, how welcome will death be?*

We think it great pity, that he lived to preach but two Sermons in the World! That ſome poor ignorant dull Congregation had not been inſtructed and awakened by his Doctrine; and his ſpiritual fervour had not by diſperſed Writings enflamed the ſouls of thouſands with the ſame Heavenly love and zeal. But who knoweth yet but that this one Narrative of his Holy Exemplary Life and Death, may do as much as more numerous or voluminous Writings? The many Volumes of holy Lives, of ancient Doctors, Martyrs, and later Divines, Philoſophers, and others in Germany, England, *and other Lands, have done much good, and are ſtill very uſeful, and a pleaſant and profitable recreation, (O how much better than Play-books and Romances!) But Experience tells us, That God ſtill poureth forth as large meaſures of his ſpirit, as heretofore he did. If holy* Auguſtine's *Life, after ſo much pollution, and holy* Hierom's *Life,* qui fatetur ſe non fuiſſe virginem, *were ſo laudible and exemplary, O how much praiſe do I owe to God, for his grace upon his Servants, who am yet acquainted with ſo great a number of holy, laborious, faithful Miniſters,*

who I have great reaſon to believe, not only to have all their lives been free from all groſs heinous ſins; but alſo to have laid out their Zeal, their Time, their Labours, ſo ſincerely and ſelf-denyingly for God, and the good of Souls, as that I cannot but hope, that if thoſe who are againſt their preaching of the Goſpel, were but as well acquainted with them as I am, they would be their friends, and forward to promote the work.

I know one temptation the Reader is like to meet with, to hinder his profiting by this example! Even to think that Mr. Allein *and Mr.* Janeway *by* overdoing, *did but cut ſhort their own lives; and that their exceſſive labours in Meditation, Prayer, and other Duties did deprive the Church of the benefit of much more, which they might have lived to do: and therefore that ſuch examples are not to be imitated, but ſtand as warnings to us, not to overdo and deſtroy our bodies as they did. To which I anſwer; 1. I am one my ſelf, that wiſh both of them had done ſomewhat leſs, in that part of duty which hurt the body, and overmatched their ſtrength. And I am not perſwading you, that every man muſt needs preach as oft as Mr.* Allein, *or* ſtudy and meditate *as long as Mr.* Janeway *and he did; Men have their various capacities, and opportunities, and works. 2. But yet I dare not charge either of them with ſin; becauſe I know not their particular motives. 3. And perhaps their lives had been as ſhort if they had done leſs, as are the lives of many hundred Students, who favour themſelves*

more

more than any wise man would wish. And it was Gods mercy that they who had but a short life to live, should do more than many that live to the period of natures course. And Methusalem's life and theirs is equalled now. Whom have you known that by longer living, hath got more holy readiness to die? 4. But I beseech you distinguish well, between that part of their work, which was really like to overthrow their natures, and the rest which had no such tendency, and do not make the avoiding of the former a pretence against your imitating of the later. It is not studying, meditating, praying, preaching, according to the measures of Natures strength, that much shortneth life. I think that learned man wrote not foolishly, who maintaineth that Studies tend to long life. For my own part I was feeble before I was a hard Student: And studies have been a constant pleasure to me. And let any man judge whether constant pleasure tend to shorten any mans life? Indeed that which destroyeth the health of Students is, 1. The sedentarines of their lives. 2. And want of temperance and due care of their diet. 3. And want of sufficien. chearfulnes. 4. And taking colds. Could Students but more imitate the labouring-man, and take just hours and opportunities for bodily labour (not playful walks and exercises, that never warm and purge the blood) and did they eat and drink wisely, and live joyfully, and avoid colds, they might bestow the rest of their time in the hardest studies, with little hurt; (except here and there a melancholy or diseased man.)

I doubt not but such Narrative as this, will tempt many a slothful sensual Scholar, to indulge his sensuality as the wiser way; but at a dying hour he will find the difference. Oh what a comfort then is the review of a holy, heavenly well spent Life?

I have oft thought what the reason is that among the Papists, if the lives of their Saints be described in the highest strain, or their Books have even unreasonable pretentions of devotion, even to the laying by of our understanding, or to a kind of deification, (like Barbansons, Benedictus, de Benedictis, *and divers others) it doth not offend men, but the Vulgar themselves do glory in the sanctity of them. Whereas if with us a man rise higher in holiness, and in devout contemplation, yea or action, than others, he is presently the great* eyesore *and* obloquy *of the World. I mean of the* envious *and* ungodly *part, which is too great. But the reason I perceive is, That among the Papists, to be a* Religious man *is to be a* Perfectist, *who doth more than is commanded him, or is necessary to salvation, and so the people being taught that they may be saved without being such themselves, their spleen is not stirred up against them, as the troubles of their consciences peace; but they are interessed in their honour, as being the honour of their Way and Church: But with us men are taught that they must be religious themselves in sincerity, if ever they will be saved, and that without holiness none shall see God, and that they are not sincere if they desire not to be perfect. And so they that will not be godly themselves, do think*

that

that the lives of the godly do condemn them.

I write not this to caſt any diſgrace on the true Hiſtory of any holy mans lives: Nor ſhall it ever be my employment to reproach or hide God's Graces in any, nor to make men believe that they are worſe than they are. Whoever revile me for it, I will magnifie and love that of God which appeareth in any of his Servants, of any Sect or Party whatſoever. When I read ſuch Writings as old Gerſon, Guil. Pariſienſis, *and divers others, and ſuch as* Joſ. Acoſta, *and ſome other Jeſuits, and ſuch lives as* Nerius's *and Mr.* de Reuti's, &c. *I cannot but think that they had the ſpirit of God, and the more do I hate all thoſe miſchievous engines, additions, and ſingularities, which divide ſo many Chriſtians in the World, who have the ſame ſpirit, and will not ſuffer us to hold the unity of the ſpirit in the bond of peace.* Oh this *unhappy* pretended Wiſdom, an Orthodoxneſs *in the holding of our* ſeveral Opinions, *is the knowledge that puffeth up, and hath bred the pernicious tympanity of the Church, when it is Charity that edifieth it: And the more men glory in their dogmatical knowledge, to the contempt and hurt of ſuch as differ from them, the leſs they know as they ought to know. And if any man have knowledge enough to kindle in his ſoul the love of God, the ſame is known and loved of God, and then he will prove that wiſe man indeed, at death and to eternity,* 1. Cor. 8. 1, 2, 3.

Reader, Learn by this Hiſtory to place thy Religion in love and praiſe, and a heavenly life. Learn to keep ſuch communion with God, and to

find

find such employment with thy heart by meditation, as thy strength, *and* opportunity *and* other duties *will allow thee: (for I urge thee to no more.) Learn hence to thirst after the good of souls, and to fill up thy hours with fruitful duty? And Oh that we could here learn the hardest lesson, to get above the love of life, and to overcome the fears of death, and to long to see the glory of Christ, and triumphantly to pass by Joy to Joy. Oh blessed world of holy spirits? whose* nature, *and* work, *and* happiness *is* Love: *Not Love of* Carnal-self, *and* Interest, *and* Parties, *which here maketh those seek our destruction most, who have the highest esteem of our* knowledge *and* sincerity *(as thinking our dissent will most effectually cross their partial Interests.) But the love of God in Himself and in his Saints, checked by no sin, hindred by no distance, darkness, deadness or disaffection: diverted by no carnal, worldly baits; tempted by no persecutions or afflictions; damped by no fears of death, nor of any decays or cessation through Eternity. To teach me better how to live and die, in* Faith, Hope, *and* Love, *is that for which I read this Narrative; and that thou mayest learn the same, is the end of my commending it to thee. The Lord teach it effectually to thee and me.* Amen.

RICHARD BAXTER.

August 28.
1672.

The

The Teſtimony of Mr. Samuel Borfet, *ſometimes Fellow of Kings in* Cambridge, *and a very intimate Acquaintance of Mr.* John Janeways.

Beloved Friends,

MY own mean eſteem of the ſingle weight of that teſtimony expected from me concerning my dear Brother on the account of my intimacy with him in Kings Colledge (the *known* memorable paſſages of whoſe exemplary Life and Death are now happily compiled and publiſhed for *your ſpecial peruſal*) moves me to call in a twofold recommendation thereof from you to thoſe that knew him not, who being confirmed in the truth of this Narrative, may thereby be won to believe, admire, and emulate the ſignal Grace of God in him.

1. That remembring ſo much thereof your ſelves, and what opportunity I had of knowing the certainty of all; you would aſſure thoſe who may enquire of you, That the impartial compiler hath kept within the bounds of truth and ſobriety in proſecution of his honeſt aims, to advance the glory of Gods rich mercy to this choſen veſſel, and by reviving what remains, he could collect of this burning as well as ſhining light (alas how ſoon extinct!) to awaken and quicken the formal Profeſſors, if he may not induce the prophane Scoffers of this Age, to a more ſerious ſtudy and improvement of thoſe inviſible Realities, the clear evidence and powerful influence whereof, our good friend did ſo abundantly experience. The truth is, the Tranſcriber (though beſt accompliſhed, and moſt inwardly acquainted with what might conduce thereto) doth and could not but fall ſhort of declaring the tranſcendent excellencies of this ſublime Soul and precious

Saint,

Saint, which (till toward his end, when his heart was too full to hold in what could be uttered) were much concealed even to those who knew him best, by reason of his great humility and modesty. These disposed him rather to receive than communicate, except where he had no expectation of the former, and either familiar intercourse engaged, or the apprehended exigency of those his heart was drawn out to in Christian love and compassion, constrained to the latter. Yet many of those precious streams that did flow from him we must lament the loss of, through default of careful Receivers or faithful Retainers. He was of clear intellectuals, and a large heart, both for craving and comprehending what was worthy his pursuit: Which being happily improved by his Education, and timely seasoned with a spiritual savour of Gospel-Mysteries (for obtaining of which he had then with others, choice advantages) was a great help to his proficiency in acquaintance with the vital exercises and soul-satisfying enjoyments of the divine life, above not only his equals, but seniors and instructers. He was much dissatisfied with himself under any decays or abatements, till he could (if not alone, by imploring the assistance of Christian friends) recover what he sometime had had such sweet experience of. And not content with any attainments, was still pressing unto what his prospect in the promises, encouraged by his happy prelibation, assured him was attainable. He was to this end a chearful embracer and diligent improver of spiritual opportunities, exact in his Christian Watch, much wrestling (and very prevalent) with God in Prayer, and with himself in his solitudes, striving to disentangle his heart from what might divert his holy ambition, and to raise it to the highest activity and capacity for glorifying and enjoying God in Christ, for the excellency of the knowledge of whom he accounted all inferiour attainments

but

but loſs. What he had taſted and ſeen, he was grieved to ſee others neglect, deſirous to bring others to experience, by earneſt commending them to God, deſigning with himſelf, contriving with his ſpiritual confidence what might conduce thereto.

He had a true ſympathy with thoſe that were bound with him Heavenward. Their preſſures and conflicts, were his burdens: His prayers and counſels, their ready aſſiſtants: their refreſhments, his revivings: and their ſpiritual proficiency, his joy.

He was a ſecret and compaſſionate mourner; as in general for the worlds degeneracy, pretended Chriſtians unthankfulneſs for the Goſpel, the hazard run by innumerable precious ſouls; ſo eſpecially for the dreadful Apoſtacies of ſome; the then threatning decay and growning formality of others, ſometime ſeemingly forward; which brought him nigher to God, and more inflamed his holy zeal. But this chiefly was carried out to advance the power of Religion in the family and perſons he was peculiarly related to; apprehending there to lie his beſt opportunities as well as ſtrongeſt obligations. And his ſucceſs was very encouraging.

This is part of what I knew of him at *Cambridge*, who refer you for farther reviving your remembrance to the Narrative. But both his ſpiritual receipts and expences were much increaſed the two laſt years of his life, when I had not opportunity of perſonal converſe with him. And by reaſon of our diſtance (and at that time ignorance of his weak condition) I was not ſo happy as to ſhare in the priviledge of thoſe who had the conveniency of receiving his laſt and ſweeteſt breath. Though I ſoon after had the account (while things were freſh in their memories and warm on their hearts) from the eye and ear witneſſes that ſome of them have now been induced to make more publick. But next and chiefly: 2. I

REDO

2. I intreat you to recommend the truth of this Narrative, by your faithful adhering to diligent promoting of what some of you learned from him, and others professed with him. That by imitating his good example, and improving his experiences with your longer opportunities, you may be such proficients in Christianity, as shining like lights your selves, to hold forth the word of life for convincing the incredulous: That the mysteries of regeneration, a life of faith in Christ, the fruitful improvement of union and communion with him to a prospicuous conformity to him, crucifixion to the world by his cross, and a conversation with him in Heaven while on Earth (therein proposed, herein exemplified) be no figments, but great realities; no slight matters, but of greatest consequence: Not such singularities, but that others according to their measures taking the like course, may be experimentally acquainted with the surpassing sweetness of an interest therein. And the rather am I bold to intreat this of you, because I was privy to his souls concern, for the concernments of your souls. How passionately he desired to see Christ formed in you, and rejoyced at any evidence thereof. How earnestly he would pray for you all, and especially for those he had more occasion to deal with, or cause to be jealous of. How affected he was with your dangers and snares. And what a desire he had you might out-strip himself, who could not take up his rest on this side Heaven. The good Lord help every one of us to shew the same diligence to the full assurance of hope to the end, that we may not be slothful, but followers of them who by faith and patience inherit the promises.

I have one farther request, That you would pursue by your most earnest supplications the design of publishing this Narrative, that God would make it prospe-

prosperous to the pious ends therein propoſed, and for which I hope by his providence it is reſerved now for publick view. Eſpecially, that it may provoke to holy emulation; not only thoſe who were more peculiarly endeared to our precious Friend by natural or ſpiritual bonds; (and that if any of theſe be fallen from their firſt love, they may be excited to repent, do their firſt works, and ſtrengthen the things that remain; leſt having begun in the ſpirit, they wretchedly end in the fleſh, and draw back to perdition) but alſo, ſome at leaſt of them that ſucceed in the Chambers and Studies, which ſometime were ſanctified with the word and prayer, by thoſe that ſingly, and joyntly (as Chamber-fellows and Colleagues) earneſtly implored the divine benediction on thoſe two Royal Foundations he was Member of: That the God of the ſpirits of all fleſh would make them fruitful Nurſeries of ſuch as might be eminent Inſtruments of Gods Glory here, and turning many to righteouſneſs, might ſhine as the Stars for ever and ever. Wherein you may expect the hearty concurrence of

Your real Friend,

Samuel Borfet.

The

The Teſtimony of Mr. *Marmaduke Tennant* ſometimes Miniſter of *Tharfield* in *Hertford-ſhire*, an intimate Acquaintance of Mr. *John Janeway's*, and one that was a conſtant Viſiter of him in his Sickneſs, and an Eye and Ear-Witneſs of the moſt ſubſtantial things in this enſuing Narrative.

Chriſtian Reader,

I *Can aſſure thee from my own knowledge, that this Mr.* John Janeway *was an excellent Perſon, in reſpect of his natural parts, acquired gifts, and divine graces, wherewith his heavenly Father adorned him (conſidering his age) even far above the ordinary rate of the beſt ſort of Scholars and Chriſtians. All which he exceedingly improved for the good of others (eſpecially in his near Relations) both in health and ſickneſs, even to the laſt hour of his life. And when the immediate fore-runners of death was upon him, he ſo acted faith and hope,*

hope, ſo lively, judiciouſly and compoſedly, (without the leaſt ſhew of humane frailty) as if with bodily eyes he ſaw the holy Angels ſtanding before him, ready to receive and carry his precious Soul into his Fathers Glory. Verily he was moſt lovely in his life, and yet more lovely at his death, the like I never beheld neither before nor ſince. And I doubt not but the ſerious conſideration of this Narrative of his Life and Death, will (through God's bleſſing) beget a zealous imitation of this Saint indeed, in every good Chriſtian who reads the ſame; which that it may do is the hearty prayer of thy Friend in the Lord Jeſus,

Marmaduke Tennant,

Miniſter of the Goſpel.

Christian Reader.

WHen I ſeriouſly conſider how much Atheiſm and Impiety abounds; and ſee how ſenſual delights are purſued, and Religion in its power is rejected, as a dull, ſad, and unpleaſant thing; when I ſee Zeal decried as unneceſſary, and few acting in the things of God, as if they were indeed matters of the higheſt conſequence, reality, and ſubſtance, the greateſt profit, and ſweeteſt pleaſure; I could not but do what in me lies to rectifie theſe diſmal miſtakes, and juſtifie wiſdom from the imputation of folly: And demonſtrate even to ſenſe, the tranſcendent excellency and reality of inviſibles. The proſecution of which deſign I could not more effectually manage, than by the preſenting this enſuing Narrative to the World. As for the truth of it, if the ſolemn Teſtimony of ſeveral Miniſters (which were eye and ear Witneſſes of the moſt ſubſtantial things here preſented) may be credited; here thou haſt three of them. As for my ſelf I think I had as great an advantage to acquaint my ſelf with the ſecret practiſes of this preciousSaint, as any one could well have; beſides my deareſt intimacy, and ſpecial obſervation and peruſal of his Papers, I had a long account from his own mouth upon his death-bed of his ſecret and conſtant practice, and his experiences. And let me tell you the half is not told you: for the treacher

reachery of my memory hath not a little in-
ured thee and him. Had this work been done
xactly, I am perſwaded it might have been of
ngular uſe to the world. In ſome places I could
ot juſtly word it in his phraſe; But I aſſure
hee thou haſt the matter and ſubſtance. The
eakneſs of the Relator is no ſmall diſadvan-
ge to the ſubject; but I might a little excuſe
is, by telling thee, that I think that none li-
ng had the ſame opportunity in all things to
this work as I had. I might alſo tell you, that
me Reverend, Learned, and Holy Men, whoſe
thority and requeſt I could not deny, put me
on it. And I was not altogether without ſome
pes of drawing ſome to the love and liking
Religion, that had not only been ſtrangers
the life and power of it, but it may be had
tertain'd deep prejudices againſt it. And of
ickning of others that had loſt their former
gour; and incouraging ſome that were too
dy to go on heavily and deſponding. If I
y ſucceed in this, I ſhall adore the good-
s of God, and praiſe him with the ſtrength
my Soul That I may be ſubſervient to the
rd in promoting the true Intereſt of Reli-
n, I beg thy fervent and conſtant prayers;
d that every one that readeth may imitate
d experience all, and ſo be filled with grace
d peace, is the prayer of yours in his
reſt Lord,

James Janeway.

REDO

The Contents.

Chap. 1. *AN. account of him from his Childhood to t seventeenth year of his Age.* pag.

Chap. 2. *Of his Conversion, with visible proofs there* p.

Chap. 3. *His Carriage when Fellow of the College, twenty years of Age.* p. 1

Chap. 4. *His particular Addresses to his Brethren, f their souls good, and the success thereof.* p. 2

Chap. 5. *His great love to, and frequency in the duty Prayers: with remrkable success.* p. 2

Chap. 6. *His Care of Mother and other Relations af his Fathers death.* p. 2

Chap. 7. *His return to Kings College after his Fathe death. His holy Projects for Christ and Souls.* p. 3

Chap. 8. *His departure from the College, to live in D* Cox's *Family.* p. 3

Chap. 9. *His Retire into the Country; and his f Sickness.* p. 3

Chap. 10. *His Exhortation to some of his Frien* p.

Chap. 11. *His Temptations from Satan.* p.

Chap. 12. *Ministers not to carry on low designs.* p. p.

Chap. 13. *His Love and Compassion to Souls.* p.

Chap. 14. *His trouble at the Barrenness of Christi* p.

Chap. 15. *Two Letters to Cement Differences, and c Love among Christians.* p.

Chap. 16. *An account of the latter part of his L* p.

Chap. 17. *His last Sickness and Death.* p.

Inviſibles, Realities, demonſtrated in the Holy Life and Triumphant Death of Mr. John Janeway, *ſometimes Fellow of King's College,* Cambridge.

CHAP. I.

An account of him from his Childhood, to the ſeventeeth year of his Age.

MR. *John Janeway* was born *Anno* 1633. *October* 27. of Religious Parents, in *Lylly* in the County of *Hertford.* He ſoon gave his Parents the hope of much comfort, and and the ſymptoms of ſomething more than ordinary quickly appeared in him, ſo that ſome who ſaw this *Child,* much feared that his life would be but ſhort; others hoped that God had ſome rare piece of work to do by or for this *Child* before he died; he ſhewed that neither of

them were much miſtaken in their conjectur concerning him. He ſoon out-ran his ſuperi ours for age in *learning*. And it was though by no incompetent Judges, that for pregnanc of *wit*, ſolidity of *judgment*, the vaſtneſs of hi *intellectuals*, and the greatneſs of his *memory* that he had no *ſuperiours*, few *equals*, conſider ing his age and education.

He was initiated in the *Latine* Tongue by hi own *Father*; afterwards he was brought up ſo ſome time at *Paul's* School in *London*, where h made a conſiderable proficiency in *Latine* an *Greek* under the care of Mr. *Langly*. When he was about eleven years old he took a grea fancy to *Arithmetick* and the *Hebrew tongue*.

About this time his Parents removing into a little Village called *Aſpoden*, had the opportuni ty of having this their *Son* inſtructed by a learn ed neighbour, who was pleaſed to count it a pleaſant diverſion, to read *Mathematicks* to him being then about twelve years old; and he made ſuch progreſs in thoſe profound ſtudies that he read *Oughtred* with underſtanding before he was thirteen years old. A Perſon o Quality, hearing of the admirable proficienc of this Boy, ſent for him up to *London*, and kep him with him for ſome time, to read *Mathe maticks* to him. That which made him th more to be admired was, That he did what h did with the greateſt facility. He had n ſmall skill in Muſick and other concomitant of the Mathematicks.

In

In the year 1646 he was choſen by that learned Gentleman Mr. *Rous* the Provoſt of *Eton* College, one of the Foundation of that School, being examined by *Provoſt* and *Poſers* in the *Hebrew Tongue*, which was thought was beyond precedent. Where he gave no unſuitable returns to the high expectation that was conceived of him.

After a little continuance at *Eton* he obtained leave of his Maſter to go to *Oxford*, to perfect himſelf in the ſtudy of *Mathematicks*, where being owned by that great Scholar Dr. *Ward*, one of the Profeſſors of the Univerſity, he attained to a ſtrange exactneſs in that *ſtudy*, nothing being within the reach of a *man* but he would undertake and graſp. That great Doctor gave him great help and encouragement, and looked upon him as one of the *wonders of his age*; loved him dearly, and could for ſometime after his *death* ſcarce mention his name without *tears*. When he had ſpent about a quarter of a year with Dr. *Ward* at *Oxford*, he was commanded to return again to *Eton*, where he ſoon gave proof of his great improvement of his time while he was *abſent*, by making an Almanack, and calculating of the Eclipſes for many years before-hand; ſo that by this time he had many *eyes* upon him as the glory of the School. That which put an accent upon his real worth was, that he did not diſcover the leaſt affectation or ſelf-conceit, neither did any diſcernable pride attend theſe excellencies. So that every

one took more notice of his *part* than himself.

At about seventeen years old he was chose to *King's College* in *Cambridge*, at which time the Electioners did even contend for the Patronage of this *Scholar*. He was chosen first that year, and an elder Brother of his in the sixth place; but he was very willing to change places with his elder Brother, letting him have the first, and thankfully accepting of the sixth place.

Besides his great learning, and many other Ornaments of Nature, his deportment was so sweet and lovely, his demeanour so courteous and obliging, even when he seem'd unconverted, that he must be vile with a witness that did not love him. Yea many of them who had little kindness for morality, much less for grace, could not but speak well of him. His great wisdom and learning did even command respect where they did not find it: He had an excellent power over his passions, and was in a great measure free from the vice, which usually attends such an age and place.

But all this while it is to be feared, that he understood little of the worth of Christ, and his own soul; he studied indeed the Heavens, and knew the motion of the Sun, Moon, and Stars, but that was his highest; he thought yet but little of God, who made these things; he pried but little into the motions of his own heart; he did not as yet much busie himself, in the serious observation of the wandring of his Spirit; the Creature had not yet led him to the

Creator

Creator; but he was ſtill too ready to take up with meer ſpeculation; but God who from all eternity, had choſen him to be one of thoſe, who ſhould ſhine as the Sun in the Firmament for ever in glory, did when he was about 18 years old, ſhine in upon his Soul with power; and did convince him what a poor thing it was to know ſo much of the Heavens and never come there. And that the greateſt knowledge in the world without Chriſt, was but an empty dry buſineſs. He now thought Mr. *Bolton* had ſome reaſon on his ſide, when he ſaid; *Give me the moſt magnificent glorious Worldling, that ever trod upon earthly mould, richly crowned with all the Ornaments and excellencies of Nature, Art, Policy, Preferment, or what heart can wiſh beſides; yet without the life of Grace, to animate and ennoble them, he were to the eye of heavenly wiſdom, but as a rotten carcaſs, ſtuck over with flowers, magnified dung, guilded rottenneſs, golden damnation.* He began now to be of *Anaxagoras*'s mind, That his work upon earth, was to ſtudy Heaven and to get thither, and that except a man might be admitted to greater preferment, than this world can beſtow upon her favorites, it were ſcarce worth the while to be born.

CHAP.

CHAP. II.

Of his Converſion, with viſible Proofs thereof.

THE great work of *Converſion*, it was n carried on upon his Soul, in that dread manner, that it is upon ſome, that God inten to communicate much to, and make great t of, but the Lord was pleaſed, ſweetly to u lock his heart, by the exemplary life, and He venly and powerful diſcourſe of a young m in the College, whoſe heart God hath inflame with love to his ſoul, he quickly made an a tempt upon this hopeful young man, and t Spirit of God did ſet home his Counſels wi ſuch power, that they proved effectual, for h awakening; being accompanied with t preaching of theſe two famous worthies, D *Hill*, and Dr. *Arrowſmich*, together with t reading of ſeveral parts of Mr. *Baxter's* Sain Everlaſting Reſt.

Now a mighty alteration might eaſily be d cerned in him, he quickly looks quite like an ther man: He is now ſo much taken up wi things above the Moon and Stars, that he h little leiſure to think of theſe things, only as th pointed higher. He began now not to taſte much ſweetneſs in thoſe kind of ſtudies, whi he did ſo greedily imploy himſelf in former He now began, to pity them who were curio

in their enquiries after every thing, but that which is most needful to be known, *Christ* and *themselves*; and that which sometimes was his gain, he now counted loss for *Christ*, yea doubtless he esteemed all things but as dung and dross in comparison of *Christ*, and desired to know nothing but *Christ* and him *crucified*. Not that he looked upon humane learning as useless: But when fixed below Christ and not improved for Christ; he looked upon wisdom as folly, and learning as madness, and that which would make one more like the Devil, more fit for his service, and put a greater accent upon their misery in another world.

Mr. *Janeway* now begins to cast about how he might best improve what he did already know, and to turn all his studies into the right chanel: Grace did not take him off from, but made him more diligent and spiritual in his study. And now Christ was at the end and bottom of every thing: How did he plot and contrive how he might most express his love and thankfulness to him who had brought him out of darkness into his marvellous light? To this end he sent up and down packets of divine letters, in which, he did discourse so substantially and experimentally of the great things of God, that it would not at all have unbecome some gray head to have owned what he did write.

He was not a little like young *Eliu*, in whose words he used to excuse his freedom with persons of years, whose souls he did dearly pity.

He

He ſaid, *Days ſhould ſpeak, and multitude of years ſhould teach wiſdom, but there is a ſpirit in a man, and the inſpiration of the Almighty giveth them underſtanding; I am full of matter, the ſpirit within me conſtraineth me: behold my belly is as wine which hath no vent, it is ready to burſt like new bottles, I will ſpeak that I may be refreſhed, &c.* O then how ſweet was the ſavour of his graces! He could not but ſpeak the things which he had ſeen and heard, and even invite all the world to taſte and ſee how good the Lord was.

He began firſt with his Relations, begging and wooing of them to think of their precious and immortal ſouls, and to lay in ſpeedy proviſions for a death-bed and eternity. Oh! with what Compaſſion did he plead the cauſe of Chriſt with their ſouls? What pathetical expreſſions did he uſe, what vehement expoſtulations, how frequent, how particular in his applications to them? O with what gravity and majeſty would he ſpeak of the myſteries of the Goſpel?

Read what his language was (when he was between *eighteen* and *nineteen* years old) in a Letter to an *ancient Miniſter* that he ſtood related to, who at that time walked very heavily.

His LETTER.

Reverend Sir;

THere are two things, the want of which I have had experience of in your Family, though not in every degree; yet in that intenſeneſs of degree wherein they ought to be; which are the real power of Godlineſs and Religion: And then that which is the fruit of the former, that chearfulneſs, delight, ſpiritual joy, and ſerenity of mind, which is to be had in Religion and no where elſe; and that not in Religion in its weakeſt degrees, but in a real vigour, power, and life, and in a more cloſe conſtant walking with God; from a tender ſenſe of the worth of ſouls, eſpecially thoſe of your Family: And knowing the duty which my relation to it doth lay upon me, and having confidence of their well acceptance of it: I have undertaken to open my thoughts unto them.

In moſt Families in England *I fear there is neither the form nor the power of Godlineſs, where there is no fear of God, no regard of him, no acting under him or in reference to him. Theſe are in my opinion twice dead, nay, not ſo much as having the dead carcaſs of Religion: Objects of pity they are, and O how few are there that ſpend one compaſſionate thought upon them!*

Others

Others there are who some way or other, it may be from tradition from good Parents, it may be from knowing the fashion of those in their rank, it may be from the frequent inculcation of good instructions from Christian Friends or Godly Ministers; or some strugling eruptions of Conscience, have gotten the outward husk or shell of Religion, without any kernel or solidity at all: And this Generation doth usually trust to this their Religion that it will bring them to a place like a sleeping place in Heaven, or keep them out of Hell, though they live without God in the World. These are poor Creatures too; making haste to their own destruction, and know it not, yea, thinking that they are in a fair way for Heaven. Oh! that there were never a Family to which we are related, which gave too sad cause of fear, that it were in such a case, or near such a case as this is?

A third sort of people there are (and but a few of these neither) which have the reality of Religion, but yet in much weakness, coldness, faintness, dimness, and intermission; like Nilus's *brood above half mad still; beginning to have some life in their Head, a little in their Heart, but the Feet of their Affections and Actions have little or no motion. And where shall we find a Christian that is got any higher than this, yea, that doth in good earnest strive to get any higher? Now there are higher attainments to be reached after; there is a having our Conversation in Heaven while we are upon Earth, neither doth this consist in*

some

e weak diſcourſes about God, Heaven, and things of Religion; it conſiſts not in the meer ying twice a day, and in keeping the Sab- h in an uſual manner in its order; it conſiſts in a few thoughts of Religious objects coming o the mind in a common way, and as eaſily loſt got. But true Religion raiſeth his Soul to gings, hungrings, and thirſtings not without e enjoyments. Religion in power is to act for d with ſtrength, vigour, earneſtneſs, intenſe- , delight, chearfulneſs, ſerenity and calmneſs mind. The Fruits of the Spirit are Joy in Holy Ghoſt and Peace: Fear, diſquiet, and rors are uſually the introduction to a better ſtate, they are not of the Eſſentials of Religion; yea contrary frame of Spirit is to be ſtriven for.

To ſpeak yet more plainly and to tell you, Ho- ured Sir, what Fears and Jealouſies are, with verence to your ſelf, and tender affection unto all ur Family, I fear that you your ſelf are ſubject too many deſponding melancholy thoughts. The uſes whereof give me leave with ſubmiſſion to uſs at. The firſt I think may be your reflecting your entring upon the Miniſtry without that everence, Care, holy Zeal for God, Love to hriſt, and Compaſſion to Souls, which is required every one that undertakes that Holy Office; it ay be there was rather a reſpect to your own li- ing in the World than of living to God in the orld, be it thus, be it not as bad, or be it worſe; e remedy is the ſame. Theſe have a wounding

power

power in them, which will be felt to be g
vous, when felt as they are in themſelves,
continual ſorrow and ſad thoughts do keep
wound open too long, and are not available
the having of it cured. Wounds indeed muſt
firſt opened that they may be cleanſed, they m
be opened that theer filth may be diſcovered in
ference to a purging and healing; but no lon
than the Balm of Gilead, is to be applied, that t
may be healed. And when Chriſt is made uſe
aright, he leaveth joy and comfort, yet a c
ſtant humility of ſpirit is no way inconſiſtent wi
this peace of God.

A ſecond cauſe of your heavineſs may be
ſenſe of the State of the people which God h
committed to you, and indeed who can but mou
over people in ſuch a condition, objects of p
they are, und the more becauſe they pity not the
ſelves. I have often wreſtled with God, th
he would direct you in what is your duty co
cerning them, which I perſwade my ſelf is yo
earneſt requeſt. Now if after your ſerious e
amining of your ſelf what your conſcience doth co
clude to be your duty, you do it, and ſee you
it; you are then to reſt upon God for his effectu
working. Let not any think to be more merci
than God, for wherein he doth, he goeth beyo
his bounds; And this is no more cauſe of heav
neſs to you, than the oppoſition that the Apoſt
found at any time was, who notwithſtanding rejoyc
in tribulation.

Another

Another cauſe of heavineſs may be what diviſions are between your ſelf and ſome of your Relations. O that a ſpirit of meekneſs and wiſdom might remove all cauſe of ſorrow for that. But were the power of Godlineſs more in hearts and families, all the cauſes of ſuch trouble would ſoon be removed, there would be leſs that would deſerve reprehenſion, and there would be a fittedneſs of ſpirit to give and bear reproof; to give in meekneſs and tenderneſs, and to bear in humility, patience, and thankfulneſs. Some cares and thoughts you may have concerning your Family when you are gone. But let Faith and former Experience teach you to drive away all ſuch thoughts. Your conſtitution and ſolitarineſs may alſo be ſome cauſe of melancholy; but there is a Duty which if it were exerciſed would diſpel all; which is heavenly meditation, and contemplation of the things which true Chriſtian Religion tends to. If we did but walk cloſely with God one hour in a day in this Duty, O what influence would it have into the whole day beſides; and duly performed into the whole life. This Duty, with the uſefulneſs, manner, and directions, &c. I knew in ſome meaſure before, but had it more preſſed upon me by Mr. Baxter's Saints Everlaſting Reſt, *that can ſcarce be over valued, for which I have cauſe for ever to bleſs God. As for your dear Wife, I fear the cares and troubles of the World take off her mind too much from walking with God ſo cloſely as ſhe ought to do, and from that earneſt en-*

deavour after higher degrees of grace. I commend therefore to her and all, this excellent duty of meditation; It is a bitter sweet duty, bitter to corrupt nature, but sweet to the regenerate part, if performed. I entreat her and your self, yea, I charge it upon you with humility and tenderness, that God have at least half an hour allowed him in a day for this Exercise: Oh this most precious soul-raising, soul-ravishing, soul-perfecting duty! Take this from your dear friend as spoke with reverence and real love and faithfulness. My fear and jealousie lest I should speak in vain, maketh me say again, For God by me doth charge this upon you.

One more direction let me give, that none in your Family satisfie themselves in Family Prayer. But let every one twice a day if it may be possible draw near to God in secret duty. Here secret wants may be laid open; here great mercies may be begged with great earnestness; here what wanderings and coldness were in Family-duty, may be repented and amended. This is the way to get seriousness, reality, sincerity, chearfulness in Religion: and thus the Joy of the Lord may be your Strength. Let those who know their duty do it: if any think it not a necessary duty, let them fear lest they lose the most excellent help for a holy, useful, joyful life under the assistance of God's Spirit, whilst they neglect that which they think unnecessary. Take some of these directions from sincere affection, some from my own experience, and all from a real and compassionate desire of your joy and

comfort

comfort. The Lord teach you in this and in the reſt. I entreat you never to reſt labouring ſtill on, till after the foretaſts of his comforts in this life, you have attained to true ſpiritual joy and peace in the Lord. The God of peace give you this direction and perfection in eternal life, in the enjoying of infinite holineſs, purity, and excellency through Chriſt. Thus praying I reſt——

In another LETTER to a Reverend Friend that had the Care of many Children, he thus adviſeth.

SIR,

YOUR Charge is great upon a temporal account, but greater upon a ſpiritual; many Souls being committed to your charge. Out of an earneſt deſire of the good of ſouls and your own joy and peace, I importunately requeſt that you ſhould have a great care of your Children, and be often dropping in ſome wholſom admonitions; and thus I humbly with ſubmiſſion to your Judgment in it, commend to you: Not to admoniſh them always together, but likewiſe privately one by one, not letting the reſt know of it. Wherein you may pleaſe to preſs upon them their natural corruption, their need of regeneration, the excellency of Chriſt, how unſpeakable lovely it is to ſee young

ones setting out for Heaven. This way I think may do most good, having had experience of it my self in some small measure; God grant that all may work for the edifying of those who are committed to you. I leave you under the protections of him that hath loved us, and given himself for us. ——

Thus you see how he seemed swallowed up with the affairs of another World:

CHAP. III.

His Carriage when Fellow of the College, at Twenty Years of Age.

When he was about twenty years old, he was made Fellow of the College which did not a little advance those noble projects which he had in his head, for the promoting of the interest of the *Lord Christ*. Then how sweetly would he insinuate into the young ones, desiring to carry as many of them as possibly he could along with him to Heaven: Many attempts he made upon some of the same House, that he might season them with grace and animate, and encourage those who were *looking towards Heaven*. And as for his own Relations, never was there a more compassionate and tender-hearted Brother. How many pathetical Letters did he send to them! How did he follow them with *Prayers* and *Tears*

that they might prove ſucceſsful, how frequently would he addreſs himſelf to them in private! and how ready to improve providences and viſits, that he might ſet them home upon them? How excellently would he ſet forth the beauty of Chriſt! He earneſtly would perſwade them to enquire into the ſtate of their ſouls. How would he endeavour to bring them off from ſandy foundations, and reſting upon their own *righteouſneſs*! In a word he was ſcarce content to go to *Heaven without*, and through mercy he was very ſucceſsful among his *own Relations*; and the whole Family ſoon ſavoured of his ſpirit: How were the Children put upon getting choice Scripture and their Catechiſms, and engaged in ſecret prayer and meditation? Father, Mother, Brethren, Siſters, Boarders were the better for his excellent example and holy exhortations. He was a good *Nurſe* if not a *ſpiritual Father* to his *natural Father*, as you may read afterwards; and ſome of his Brethren have cauſe to bleſs God for ever, that ever they ſaw his face, and heard his words, and obſerved his converſation, which had ſo much of lovelineſs and beauty in it, that it could not but commend Religion to any that did take notice of it. He could ſpeak in St. *Paul's* words, *Brethren, my hearts deſire and prayer to God for you all, is, that you may be ſaved.*

Read what his heart was, in theſe following Lines.

Distance of place cannot at all lessen that natural bond whereby we are conjoyned in blood, neither ought to lessen that of love. Nay, where true love is, it cannot; for love towards you I can only say this, That I feel it better than I can express it; as it is wont to be with all affections: But love felt and not expressed is little worth. I therefore desire to make my love manifest in the best way I can. Let us look upon one another not as brethren only, but as members of the same Body whereof Christ is the Head. Happy day will that be wherein the Lord will discover that Union; *let us therefore breath and hunger after this, so that our closed knot may meet in Christ: if we are in Christ and Christ in us, then we shall be one with one another. This I know, you cannot complain for want of instruction, God hath not been to us a dry Wilderness or a barren Heath; you have had line upon line, and precept upon precept; he hath planted you by the Rivers of Water: It is the Lord alone indeed who maketh fruitful, but yet we are not to stand still and do nothing. There is a Crown worth seeking for; seek therefore, and that earnestly. Oh! seek by continual prayer, keep your Soul in a praying frame, this is a great and necessary Duty, nay, a high and precious Privilege. If thou canst say nothing, come and lay thy self in an humble manner before the Lord. You may believe me, for I have through mercy experienced what I say. There is*

sweetneſs to be got in one glimpſe of God's Love, than in all that the World can afford. Oh! do but try; Oh! taſte and ſee how good the Lord is. Get into a Corner and throw your ſelf down before the Lord, and beg of God to make you ſenſible of your loſt undone ſtate by nature, and of the excellency and neceſſity of Chriſt. Say, Lord give me a broken heart, ſoften and melt me. Any thing in the World, ſo I may be but enabled to value Chriſt, and be perſwaded to accept of him, as he is tendred in the Goſpel. O that I may be delivered from the wrath to come! Oh! a bleſſing for me, even for me, and reſolve not to be content till the Lord have in ſome meaſure anſwered you. Oh! my Bowels yern towards you; my Heart works. Oh! that you did but know with what affection I write now to you, and what prayers and tears have been mingled with theſe lines! The Lord ſet theſe things home, and give you an heart to apply them to your ſelf, the Lord bleſs all the means that you enjoy, for his Bleſſing to all is all. Give me leave to deal plainly, and to come yet a little cloſe to you, for I love your Soul ſo well, that I cannot bear the thoughts of the loſs of it. Know this, that there is ſuch a thing as the new Birth, and except a man be born again, he cannot enter into the Kingdom of Heaven: God's Favour is not to be recovered without it. This new Birth hath its foundation laid in a ſenſe of ſin and a godly ſorrow for it, and a heart ſet againſt it; without this there can

be no ſalvation. Look well about you, and ſee in
to your ſelf, and thou wilt ſee that thou art
Hell's mouth without this firſt ſtep, and nothing b
free grace and pure mercy is between you and t
ſtate of the Devils. The Lord deliver us fro
a ſecure careleſs heart! Here you ſee a natura
man's condition. How dareſt thou then lye dow
in ſecurity. Oh! look about for your ſoul's ſak
What ſhall I ſay, what ſhall I do to awaken yo
poor ſoul! I ſay again, without repentance the
is no remiſſion; and repentance it ſelf may loſe it
labour if it be not in the right manner. The
tears, and groans, and prayers will not do wit
out Chriſt. Moſt when they are convinced of ſi
and are under fears of Hell run to duty and refor
ſomething, and thus the wound is healed, and
this thouſands fall ſhort of Heaven. For if w
be not brought off from our ſelves and our right
ouſneſs as well as our ſins, we are never like to
ſaved. We muſt ſee an abſolute need of a Chriſt
and give our ſelves up to him, and count all bu
dung and droſs in compariſon of Chriſt's right
ouſneſs. Look therefore for mercy only in Chri
for his ſake rely upon God's mercy. The term
the Goſpel are, Repent and Believe; gracio
terms! Mercy for fetching, nay, mercy for d
firing, nay, for nothing but receiving. Doſt th
deſire mercy and grace, I know thou doſt; co
this is the gift of God to deſire, hunger
Chriſt; let deſires put you upon endeavour,
work it ſelf is ſweet; yea, repentance and mourn
it ſelf hath more ſweetneſs in it, than all the wor

comforts. Upon repentance and believing comes justification, after this ſanctification, by the ſpirit dwelling in us. By this we come to be the Children of God, to be made partakers of the Divine Nature, to lead new lives, to have a ſuitablenſs to God. It is unworthy of a Chriſtian to have ſuch a narrow ſpirit as not to act for Chriſt with all ones heart, and ſoul, and ſtrength, and might. Be not aſhamed of Chriſt, be not afraid of the frowns and jeers of the wicked. Be ſure to keep a Conſcience void of offence, and yield by no means to any known ſin; be much in prayer, and in ſecret prayer, and in reading the Scriptures. Therein are laid up the glorious Myſteries which are hid from many eyes. My greateſt deſire is, that God would work his own great work in you. I deſire to ſee you not as formerly, but that the Lord would make me an inſtrument of your ſoul's good, for which I greatly long.

CHAP. IV.

His particular Addreſſes to his Brethren, for their Souls good, and the ſucceſs thereof.

HE wrote many Letters of this Nature, and deſired oftentimes to be viſiting his Brethren, that he might particularly addreſs himſelf to them and ſee what became of his Letters,

pray

prayers and tears, and he was very watchful over them, ready to reprove and convince them of sin, and ready to encourage any beginning of a good work in them. To instance in a particular or two.

One time perceiving one of his brothers asleep at prayer in the family; he presently took occasion to shew him what a high contempt it was of *God*, what a little sense such a man must have of his own danger, what dreadful hypocrisie, what a miracle of patience that he was not awakened in flames. After he had been a while affectionately pleading with him, it pleased the Lord to strike in with some power, and to melt and soften his brother's heart when he was about eleven years old, so that it was to be hoped then the Lord began savingly to work upon the heart of that Child. For from that time forward a considerable alteration might be discerned in him. When he perceived it, he was a little pleased. This put him upon carrying on the work, that conviction might not wear off till it ended in conversion. To this end he wrote to him *to put him in mind of what God had done for his Soul, begging of him not to rest satisfied till he knew what a thorow change effectual calling meant. I hope*, said he, *that God has a good work to do in you for you, and by you; I hope he hath already begun it. But Oh! take up with some beginnings, faint desires, weak seekings, Oh! remember your former tears; you may weep a little for sin, and yet go to Hell for it.*

many that are under ſome ſuch work, ſhake off the ſenſe of it, murder their convictions and return again to folly. Oh! take heed if any draw back the Lord will take no pleaſure in them; but I hope better things of you.

He would alſo obſerve how his brethren carried it after duty, whether they ſeemed to run preſently to the World with greedineſs as if duty were a Task, or whether there ſeemed to be an abiding impreſſion of God and the things of God upon them.

His vehement love and compaſſion to Souls may be further judged of by theſe following expreſſions, which he uſed to one of his Relations. After he had been ſpeaking how infinitely it was below *a Chriſtian* to purſue with greedineſs the things which will be but as gravel in the teeth, if we mind not the rich proviſion which is in our *Father's Houſe*. Oh what folly is it to trifle in the things of *God*! But I hope better things of you; did I not hope, why ſhould I not mourn in ſecret for you as one caſt out among the dead? Oh! what ſhould I do for you but pour out my Soul like water, and give my God no reſt till he ſhould graciouſly viſit you with his ſalvation; till he caſt you down and raiſe you up, till he wound you and heal you again.

Thus what with his holy example, warm and wiſe exhortations, prayers, tears, and ſecret groans, ſowewhat of the beauty of Religion was to be ſeen in the Family where he lived.

CHAP.

CHAP. V.

His great love to, and frequency in the Duty of Prayer: With remarkable ſucceſs.

HE was mighty in Prayer, and his Spirit was oftentimes ſo tranſported in it, that he forgot the weakneſs of his own body and others ſpirits: Indeed the acquaintance that he had with God was ſo ſweet, and his converſe with him ſo frequent, that when he was engaged in duty, he ſcarce knew how to leave that which was ſo delightful and ſuited to his ſpirit. His conſtant courſe for ſome years was this. He prayed at leaſt three times a day in ſecret, ſometimes ſeven times, twice a day in the Family or College. And he found the ſweetneſs of it beyond imagination, and enjoyed wonderful communion with God, and taſted much of the pleaſantneſs of a Heavenly Life. And he could ſay by experience, That the ways of Wiſdom were ways of pleaſantneſs and all her paths peace. He knew what it was to wreſtle with God, and was come to that paſs, that he could ſcarce come off his knees without his Father's Bleſſing. He was uſed to converſe with God with a *holy familiarity* as a *friend*, and would upon all occaſions run to him for advice, and had many ſtrange and im-

medi-

mediate *answers* of prayer. One of which I think it not altogether impertinent to give the World an an account of.

His Honoured Father, Mr. *William Janeway*, Minister of *Kelshall* in *Hartfordshire*, being sick, and being under somewhat dark apprehensions as to the state of his Soul, he would often say to his Son *John*: Oh! Son! this passing upon Eternity is a great thing, this Dying is a solemn business, and enough to make any ones Heart ake, that hath not his pardon sealed, and his evidences for Heaven clear. And truly Son I am under no small fears as to my own estate for another world. Oh! that God would clear his love! Oh! that I could say chearfully, I can dye, and upon good grounds be able to look death in the face, and venture upon eternity with well-grounded peace and comfort!

His sweet and dutiful Son made a suitable reply at present; but seeing his dear Father continuing under despondings of spirit (though no Christians that knew him, but had a high esteem of him for his uprightness) he got by himself, and spent some time in wrestling with God upon his Father's account, earnestly begging of God, that he would fill him with joy unspeakable in believing, and that he would speedily give him some token for good, that he might joyfully and honourably leave this world to go to a better. After he was risen from his knees, he came down to his sick Father, and asked him, how he felt himself. His Father made no

answer

anſwer for ſometime, but wept exceeding
(a paſſion that he was not ſubject to) and co
tinued for ſome conſiderable time in extra
dinary paſſion of weeping, ſo that he
not able to ſpeak. But at laſt having recov
ed himſelf, with unſpeakable joy he burſt
into ſuch expreſſions as theſe. Oh Son! now
is come, it is come, it is come. I bleſs God I
dye; The Spirit of God hath witneſſed
my Spirit that I am his Child. Now I can
up to God as my dear Father, and Chriſt as
Redeemer; I can now ſay, this is my Frien
and this is my Beloved. My heart is full,
brim full, I can hold no more. I know no
what that ſentence means, The peace of G
which paſſeth underſtanding, I know now
that white Stone is wherein a new Name
written, which none know but they
have it. And that fit of weeping which you
me in, was a fit of overpowering love and
ſo great that I could not for my heart
my ſelf: Neither can expreſs what glori
diſcoveries God hath made of himſelf
me. And had that Joy been greater, I
ſtion whether I could have born it, and
ther it would not have ſeperated Soul and
dy. Bleſs the Lord, Oh my Soul, and all that
within me bleſs his holy Name, that hath
doned all my ſins and ſealed the pardon.
hath healed my wounds, and cauſed the
which he had broken to rejoyce. Oh! help me
bleſs the Lord he hath put a new ſong into
mou

ding mouth: Oh bleſs the Lord for his infinite good-
d co neſs and rich mercy! Oh now I can die! it is
xtra othing, I bleſs God I can die. I deſire to be
e w iſſolved and to be with Chriſt. You may well
cov hink that his Son's heart was not a little re-
ſt o eſh'd to hear ſuch words, and ſee ſuch a ſight,
now nd to meet the meſſenger that he had ſent to
I c leaven returned back again ſo ſpeedily. He
l wi ounted himſelf a ſharer with his Father in
n lo his mercy, and it was upon a double account
as m elcome, as it did ſo wonderfully ſatisfie his
rien ather, and as it was ſo immediate and clear
l, it n anſwer of his own prayers, as if God had
no om Heaven ſaid unto him, Thy tears and
f G rayers are heard for thy Father: thou haſt
wh e a Prince prevailed with God; thou haſt
me ot the bleſſing: thy fervent Prayers have
wh een effectual: go down and ſee elſe.

u ſa Upon this, this precious, young man broke
d jo orth into praiſes, and even into another extа-
ont e of joy that God ſhould deal ſo familiarly
orio with him; and the Father and Son together
f un were ſo full of joy, light, life, love and praiſe,
qu hat there was a little Heaven in the place. He
wh ould not then but expreſs himſelf in this man-
ndB er. Oh bleſſed and for ever bleſſed be God
hat his infinite grace! Oh who would not pray
n p nto God! Verily he is a God that heareth
rayers, and that my Soul knows right well!
bon nd then he told his joyful Father, how much
me e was affected with his former deſpondings, and
to m hat he had been praying for juſt before with
nout all

all the earneſtneſs he could for his ſoul, a
how the Lord had immediately anſwered hi
His father hearing this, and perceiving that
former comforts came in a way of prayer, a
his own Child's prayer too, was the more refre
ed, and was the more confirmed, that it was fr
the ſpirit of God, and no deluſion. And imm
diately, his Son ſtanding by, he fell into anoth
fit of triumphing joy, his weak body be
almoſt ready to ſink under that great wei
of glory that did ſhine in ſo powerfully u
his Soul. He could then ſay, Now let thy ſerv
depart in peace for my eyes have ſeen thy ſ
vation. He could now walk through the va
of the ſhadow of death and fear no evil. Oh! h
ſweet a thing is it to have ones intereſt in Ch
cleared, how comfortable to have our calli
and election made ſure! How lovely is the ſig
of a ſmiling Jeſus when one is dying! How
freſhing is it when heart and fleſh and all
failing, to have God for the ſtrength of our he
and our portion for ever! Oh! did the fooliſh u
experienced world but know what theſe thi
mean, did they but underſtand what it is to be
laced with the believing views of glory, to ha
their ſenſes ſpiritually exerciſed, could they
taſte and ſee how good the Lord is, it would ſo
cauſe them to diſreliſh their low and bru
pleaſures, and look upon all worldly joys as
finitely ſhort of one *glimpſe of God's love!* A
this, his *reverend Father* had a ſweet calm u
his ſpirits, and went in the ſtrength of that p
viſio

ion, that rich grace laid in till he came within he Gates of the *New Jeruſalem*: having all his Graces greatly improved, and ſhewed ſo much humility, love to, and admiring of God, contempt of the World, ſuch prizing of Chriſt, ſuch patience as few Chriſtians arrive to, eſpecially his Faith, by which with extraordinary confidence he caſt his *Widow* and *eleven fatherleſs Children* upon the care of that God who had fed him with this *Manna* in his *Wilderneſs-ſtate*. The benefit of which *Faith* all his Children (none of which were in his life-time provided for) have ſince to admiration experienced. And it is scarce to be imagined how helpful this his precious Son *John Janeway* was to his Father by his heavenly diſcourſe, humble advice & prayers. After a four Months conflict with a painful Conſumption and Hectick Fever, his honoured Father ſweetly ſlept in Jeſus.

CHAP. VI.

His Care of Mother and other Relations after his Father's death.

AFter the death of his Father, he did what he could to ſupply his abſence, doing the part of Husband, Son, Brother: ſo that he was no ſmall comfort to his poor Mother in her diſconſolate ſtate, and all the reſt of his Relations that had any ſenſe of God upon their

ſpirits. To one of which he thus addreſſed him
ſelf, upon the death of a ſweet Child.

'Daily obſervation, and every man's expe
'ence gives ſufficient teſtimony to it, that
'flictions of what kind ſoever, by how mu
'the ſeldomer they are, the more grievous the
'ſeem. We have of a long time ſailed in t
'rivers of bleſſings which God hath plentifu
'ly poured forth among us: Now if we com
'where the waves of affliction do but a litt
'more than ordinarily ariſe, we begin to ha
'our ſouls almoſt carried down with fears a
'griefs; yea, the natural man, if not counte
'powred by the Spirit of God, will be read
'to entertain murmuring & repining thoug
'againſt God himſelf. Whereas, if all our l
'had been a pilgrimage full of ſorrows and
'flictions (as we deſerved) and had but ra
'ly been intermingled with comforts, w
'ſhould have been more fitted to bear afflic
'ons. Thus it is naturally: but we ought
'counter-work againſt the ſtream of nature,
'a new principle wrought in us, and what
'ever nature doth err in, grace is to rec
'fie. And they upon whom grace is beſtow
'ought to ſet grace on work. For whereſo
'is grace beſtowed unleſs that it ſhould act
'us; It hath pleaſed the Lord to make
'breach in your Family. There where the k
'is faſteſt tied, when it is diſunited, the chan
'becomes greateſt, and the grief is the more
'lar

larged. *So that herein you who are* moſt moved are moſt to be excuſed and comfortted, the ſtrength of a Mother's affections I believe none but Mothers know, and greateſt affections when they are diſturbed breed the greateſt grief. But when afflictions come upon us, what will be our Duty? Shall we then give our ſelves up to be carried away with the grieving paſſions? Shall we becauſe of one affliction, cauſe our ſouls to walk *in ſadneſs all our days, and drive away all the light of comfort from our eyes*, by cauſing our ſouls to be obſcured under the ſhades of melancholy? Shall we quarrel with our Maker, and call the wiſe righteous Judge to our bar? Doth he not puniſh us leſs then we deſerve? Is there not mercy and truth in all his diſpenſations? Shall we by continual ſorrow add affliction to affliction, and ſo become our own tormentors? Are we not rather under afflictions to ſee if any way we may find a glimpſe of God's love ſhining in towards us, and ſo to raiſe up our ſouls nearer God. Is there not enough in God and the Holy Scriptures to bear up our Spirits under any afflictions, let them be never ſo great. What do you ſay to that word; who is there among you that feareth the Lord, and that obeyeth the voice of his ſervant, that walketh in darkneſs and ſeeth no light, let him truſt in the name of the Lord, and ſtay himſelf upon his God? Though all earthly comforts were fled away, and though you could

'see no light from any of these things below
'yet if you look upward to God in Christ there
'is comfort to be found, there is light to be
'espied; yea, a great and glorious light, which
'if we can rightly discern, it would put out the
'light of all lower comforts, and cause them
'to be vilely accounted of. But alas! alas
'those heavenly comforts though they are in
'themselves so precious, and if really and sen
'sibly felt able to raise a man's soul from Earth
'yea, from Hell to the fore-taste of Heaven it self
'yet for want of a spiritual sense they are by
'most of the world undervalued, slighted, and
'thought to be but fancies. Nay, let me speak
'freely: Christians themselves, and those who
'we have cause to hope are men of another
'world and truly born again, yet for want of
'a spiritual quickness in this spiritual sight and
'sense, these comforts are too lowly and mean
'ly esteemed of.

'It is a spiritual sense that enableth a Christi
'an to behold a glorious lustre and beauty in
'invisibles, and raiseth the soul up to the Gates
'of Heaven it self, and when he is there, how
'can he choose but look down with a holy
'slighting and contempt upon the sweetest of
'all earthly enjoyments? How can he choose
'but think all Creature-comforts but small
'compared with one look of love from Christ
'This heavenly comfort was that which *David*
'did so much desire. Lord lift up the light of
'thy countenance upon me, was the language

his ſoul, and when this was come, how was his heart enlarged? *Thou haſt put joy and gladneſs in my heart more than in the time when their Corn and Wine encreaſed.* He then that in afflictions would find comfort, muſt ſtrive to ſee ſpiritual comforts to be the greateſt, even that comfort which is from God, in the face of Jeſus Chriſt; this, this will be a Cordial; this will be as marrow and fatneſs to the ſoul. They who have intereſt in Chriſt, what need they be moved and diſcomfited with any worldly trouble: Is not Chriſt better than ten Children? Is not his loving kindneſs better than life? Is not all the world a ſhadow compared with one quarter of an hours enjoyment of him, even on this ſide of glory in ſome of his own Ordinances. O therefore ſtrive to get your intereſt in this comfort ſecured, and then all's well. He that hath Chriſt hath all things. If God be reconciled to you through him, then he will with-hold no good thing from you.

'We poor fooliſh creatures do ſcarce know what is good for our ſelves, but it's no ſmall encouragement to the people of God that Wiſdom it ſelf takes care of them, and one who loves them better than they love themſelves *looks after them: and he hath given his promiſe for it*, that all ſhall work together for their good. And what better foundation of comfort can there be in the whole world than this? Why may you not then ſay with

'the Pſalmiſt, why art thou caſt down, O my
'ſoul, and why art thou diſquieted within
'me, hope in God. *Let not your ſoul ſink under*
'*afflictions, for what reaſon have you to be diſ-*
'*comfited under them. Can you gather from*
'*thence, that the Lord doth not love you? No*
'*ſurely, but rather the contrary, for whom the*
'*Lord loveth he chaſteneth, and ſcourgeth every*
'*Son whom he receiveth*; What Son is he whom
'the Father chaſteneth not? Wherefore lift
'up the hands which hang down, and the
'feeble knees.

Let this ſerve as a remedy againſt exceſſive grief. Get your love to God encreaſed, which if you do, the love of all other things will wax cold. And if you have given God your heart you will give him leave to take what he will that is yours, and what he hath, you will judge rather well kept than loſt.

Remember that Scripture, and let it have a due impreſſion upon your ſpirit; *He that loveth Father or Mother, Brother or Siſter, yea, or Children more than me, is not worthy of me.* O labour to have your affections therefore moſt raiſed up to him who is moſt worthy of them, let him have the uppermoſt and greateſt room in your heart, and let your love to all other things be placed in ſubjection to your love to God, be ruled by it, and directed to it. Be our earthly afflictions never ſo ſo great, yet let the love to God poiſe our ſouls ſo, that they may not be overweighed with grief on the one ſide

r ſtupidneſs on the other ſide. Again, let our ouls be awed by that glorious power and omnipotency of God, who is able to do any thing, nd who will do whatſoever pleaſeth him both n Heaven, and in Earth; at whoſe word, and for whoſe glory all things that are, were made. And what are we poor creatures that we ſhould dare to entertain any hard thought of this God? Tis dangerous contending with God: Let us learn that great Leſſon of reſigning up our ſelves and all we have to God; let us put our ſelves as Inſtruments into the hands of the Lord to do what he pleaſeth with us, and let us remember that it was our promiſe and covenant with God to yield our ſelves up to him, and to be wholly at his diſpoſal. The ſoul is then in a ſweet frame when it can *cordially ſay, it is the Lord, let him do what ſeemeth good in his eyes. Not my will, but thine be done.* Again, let us know, that though we cannot always ſee into the reaſonableneſs of the ways of God, (for his ways are often in the thick Cloud, and our weak eyes cannot look into thoſe depths in which he walketh) yet all the ways of God are juſt, holy, and good. Let us therefore have a care of ſo much as moving, much more of entertaining any unworthy thoughts againſt God. But let us ſubmit willingly to the yoak which he is pleaſed to lay upon us, leſt he break us with his terrible judgments. And now it hath ſeemed good to God to lay this ſtroak upon you, I pray labour rightly to improve it, and

let this trial prepare you for greater. And
seeing the uncertainty of all worldly things, en
deavour with all your might to get your hea
above them; and I beseech the Lord who is th
great Physician of Souls, and knows how t
apply a salve to every sore of his, to comfo
you with his spiritual comforts, that he woul
favourably shine upon you, and receive yo
into a nearer union and communion with hi
self. Into his hands I commit you, with him
leave you, praying that he would make up a
in himself.

He was an excellent example to his young
Brethren; and his wise instructions, and hol
practices, did not a little influence them. He wa
a prudent Counseller, and an Assistant that coul
not well be spared to his Eldest Brother, wh
was not a little sensible of that personal wort
that was in his younger Brother, whom h
would prefer before himself, as one whom h
judged God had honoured with far greate
parts, graces, and experiences than himself. Th
younger also did as humbly and heartily re
spect and honour him, as a serious Christian
a Minister, and his Elder Brother, who had ob
liged him with more than ordinary kindne

When he was but young, yet he began to b
taken notice of by Ancient Ministers, and Chri
stians; though his modesty was so great, that hi
huge parts were not a little obscured thereby
and his vast worth was so ballasted with hu
mility, that he made no great noise in the world

and moſt were ignorant of his ſingular worth. A wiſe man, who was intimately acquainted with him, would ſay of him, that he was like deep Waters that were moſt ſtill, a man of hidden excellency. There were few that knew how cloſe he walked with God, and at what high rate he lived, and how great a Trade he drove for the Riches of that other World: All which he laboured, as much as might be, to conceal.

CHAP. VII.

His return to King's College after his Father's death. His holy projects for Chriſt and Souls.

WHen his Father was dead, he returned again to *King's College*, and was a Member of a ſecret *Cabal*, which began to carry on noble projects for Chriſt and Souls, and to plot how they might beſt improve their gifts and graces ſo, as that they might be moſt ſerviceable to God and their Generation. Their cuſtom was frequently to meet together, to pray and to communicate *ſtudies* and *experiences*, and to handle ſome *Queſtion* of *Divinity*, or in ſome *Scholaſtick* way to exerciſe the gifts which God had given them. Some of this company did degenerate, but others lived to let the World underſtand, that what they did was from a *vital principle*: Amongſt whom, this young man was none of the *leaſt*; who had a

deſign

design upon some of the *Juniors* to engage them if possible before they were ensnared by wicked Company, when they came fresh from *School*. After some time, most of his dear Companions were *transplanted* either into Gentlemens Families or Livings; and this Mr. *Janeway*, being one of the youngest, was, for a while, left alone in the *College*. But he wanting the comfortable diversion of suitable godly society, fixed so intensely upon his Studies, that he soon gave such a wound to his bodily constitution that it could never be throughly healed.

CHAP. VIII.

His departure from the College, to live in Dr. Cox's Family.

After a while, Dr. *Cox* wanting a *Tutor* for his *Son* in his House, sent to the *Provost* of the *College*, to make choice of a man of true worth for him: In answer to whose request, the *Provost* was pleased to send Mr. *Janeway*, who did neither shame him that preferred him, nor disappointed the expectations of him that entertained him; but, by his *diligence*, pursuit found *learning*, and *success* in his undertaking did not a little *oblige* the Relations of his *Pupil*. But his pains were so great, and his body so weak that it could not long bear up under such *work*; so that he was forced to ask leave of

Doct

ctor, to try whether the change of the Air ght not contribute somewhat to the mend- the temper of his body, which now began sibly to decay.

Whilst he was in that Family, his carriage s so *sweet* & *obliging*, and his Conversation so *itual*, that it did not a little endear his pre- nce to them: So that I question not but some that Family will carry a sweet remembrance him along with them to their graves, and I t heard him owning the goodness of *God* to m, in the benefit that he got, by the *graces* and *periences* of some *Christians*, in, and relating that Family, whose tender love to him he id gratefully *resent* upon his *Death-bed*.

CHAP. IX.

His Retire into the Country; and His first Sickness.

HE now leaves the *Doctor*'s House, and re- tires himself into the Country, to his Mo- her and Eldest Brother, who did not spare to se their utmost diligence and tenderness to re- uit the decays of Nature, but hard study, fre- uent and earnest prayers, and long and in- nse Meditations, had so ruinated this frail Ta- ernacle, that it could not be fully repaired: et, by *God's blessing* upon Care, and Art, it as underpropped for some time.

Whilst

design upon some of the *Juniors* to engage them if possible before they were ensnared by wicked Company, when they came fresh from *School*. After some time, most of his dear Companions were *transplanted* either into Gentlemens Families or Livings; and this Mr. *Janeway*, being one of the youngest, was, for a while, left alone in the *College*. But he wanting the comfortable diversion of suitable godly society, fixed so intensely upon his Studies, that he soon gave such a wound to his bodily constitution that it could never be throughly healed.

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ctor, to try whether the change of the Air ght not contribute ſomewhat to the mend- the temper of his body, which now began ſibly to decay.

Whilſt he was in that Family, his carriage s ſo *ſweet* & *obliging*, and his Converſation ſo *itual*, that it did not a little endear his pre- nce to them: So that I queſtion not but ſome that Family will carry a ſweet remembrance him along with them to their graves, and I ſt heard him owning the goodneſs of *God* to m, in the benefit that he got, by the *graces* and *periences* of ſome *Chriſtians*, in, and relating that Family, whoſe tender love to him he id gratefully *reſent* upon his *Death-bed*.

CHAP. IX.

His Retire into the Country; and His firſt Sickneſs.

HE now leaves the *Doctor*'s Houſe, and re- tires himſelf into the Country, to his Mo- her and Eldeſt Brother, who did not ſpare to ſe their utmoſt diligence and tenderneſs to re- uit the decays of Nature, but hard ſtudy, fre- uent and earneſt prayers, and long and in- enſe Meditations, had ſo ruinated this frail Ta- ernacle, that it could not be fully repaired: et, by *God's bleſſing* upon Care, and Art, it as underpropped for ſome time.

Whilſt

Whilſt he was in this declining condition, which he could, have little hopes of life, was ſo far from being affrighted, that he received the ſentence of death in himſelf with great joy, and wrote to his deareſt Relations to diſpoſe them to a patient compliance with ſuch Diſpenſation as might ſeparate him and them for a while: And to wean their Affections from him, he ſolemnly profeſſed, that as for himſelf he was aſhamed to deſire and pray for life. Oh, ſaith he, *Is there any thing here more deſirable than the enjoyment of Chriſt? Can I expect any thing below, comparable to that bleſſed Viſion! O, that Crown! that reſt which remains for the People of God! and (bleſſed be God) I can ſay, I know it is mine. I know that when this Tabernacle of Clay ſhall be diſſolved, that I have a Houſe not made with hands; and therefore I groan, not to be uncloathed, but to be cloathed upon with Chriſt. To me to live is Chriſt and to die is gain.*

I can now through infinite mercy ſpeak in the Apoſtles language, [I have fought the good fight henceforth there is laid up for me a Crown incorruptible, that fadeth not away.]

When he perceived one of his neareſt Relations diſtreſſed at the apprehenſion of his death, he charged him not to pray for his *life*, except it were purely with a reſpect to the *glory of God*. *I wiſh* (ſaid he) *I beg you, to keep your minds in a ſubmiſſive frame to the will of God concerning me.* The Lord take you near

o himſelf, that you may *walk with him; to whom if I go before, I hope you will follow after.* Yet after this, he was through mercy inely recovered, and his Friends were not without ſome hopes of his living to be eminently nſtrumental For God's Glory in his Generation.

After he was recovered in ſome meaſure, he ell again to his former practice of engaging leeply in the ſecret and great duties of Religion, which he conſtantly practiſed (except when God diſcharged him by ſickneſs:) ſecret prayer, t leaſt three times a day, ſometimes ſeven times, ea more: beſides Family and College-duties, which were before hinted, he ſet apart an hour very day for ſet and ſolemn Meditation; which uty he found unſpeakable to improve his races, and to make no ſmall addition to his comorts: His time for that duty was moſt commony in the Evening, when he uſually walked into he field, if the weather would permit; if not, he etired into the Church, or any empty ſolitary oom. Where (obſerving his conſtant practice, hat, if poſſible, I might be acquainted with the eaſon of his retiredneſs) I once hid my ſelf, that might take the more exact notice of the interourſe that I judged was kept up between him nd God. But, O what a ſpectacle did I ſee! Surey, a man walking with God, converſing intinately with his Maker, and maintaining a holy miliarity with the great *Jehovah*. Methought ſaw one talking with God; methought, I

ſaw

saw a spiritual Merchant in an heavenly change, driving a rich trade for the treasure the other world. O what a glorious sight was! Methinks I see him still; how swe did his face shine! O, with what a lovely co tenance did he walk up and down, his lips ing, his body oft reaching up, as if he wo have taken his flight into Heaven! His lo smiles, and every motion spake him to be u the very Confines of Glory. Oh! had one known what he was then feeding on! Sure had *meat to eat which the world knew not* Did we but know how welcome God m him when he brought him into his Banquetti house. That which one might easily perce his heart to be most fixed upon, was, the i nite love of God in Christ to the poor Sons and Daughters of *Adam*. What else me his high expressions? What else did his o words to a dear friend signifie, but an extra dinary sense of the freeness, fulness, and du tion of that love. To use his own words, (saith he) *holds mine eyes most upon his Go ness, his unmeasurable Goodness, and the Prom which are most sure and firm in Christ. Hu to us is greater, surer, fuller than ours to our se For when we loved our selves so as to destroy selves, he loved us so as to save us.*

CHA

CHAP. X.

His Exhortation to ſome of his Friends.

AND that he might engage others in more ardent affections to God, he put words into their mouths; *Let us then* (ſaith he) *behold Him, till our hearts deſire, till our very ſouls are drawn out after him, till we are brought to acquaintance, intimacy, delight in him!* O that he would love me! O that I might love him! O bleſſed are they that know him, and are known of him! It is good for me to draw near to God. *A day in his Court is better than a thouſand elſewhere; My ſoul longeth, yea, fainteth for the Courts of the Lord, my heart and my fleſh cryeth out for the living God.* Oh! that I were received into converſe with him, that I might hear his voice, and ſee his countenance! For, *His voice is ſweet, and his countenance is comely!* Oh! that I might communicate my ſelf to God, and that he would give himſelf to me! O that I might love him! That I were *ſick of love*, that I might die in love! That I might loſe my ſelf in his love, as a ſmall drop in the unfathomable depth of his love! That I might dwell in his eternal love! O (ſaith he to a dear friend under ſome fears as to his ſtate) ſtand ſtill and wonder, behold his love and admire; now, if never, yet conſider what

What thou canſt diſcover in this percious Je
Canſt thou not ſee ſo much till thou canſt
no more; not becauſe of its ſhortneſs, but
cauſe of thy darkneſs?

Here's a Sea; fling thy ſelf into it, and th
ſhall be compaſſed with the height, and dep
and breadth, and length of love, and be fil
with all the fulneſs of God. Is not this enou
What wouldſt thou have more? Fling away
beſides God: God is Portion enough, and
only proper Portion of the Soul. Haſt th
not taſted, haſt thou not known, that his lov
better than Wine? Haſt thou not ſmelt the
vour of his precious Oyntments, for which
Virgins love him? This, this is He who is a
gether lovely. And while I write, my heart d
burn, my ſoul is on fire, I am ſick of love.

Dear ſoul, come near and look upon his fa
and ſee whether thou canſt chuſe but love hi
Fall upon him, embrace him, give him thy de
eſt, choiceſt love; all's too little for him:
Faith and Love kiſs him; you ſhall be no mo
bold than welcom. Fix thine eyes again a
again upon him, and look upon his lovely, ſwe
and Royal face; till thou art taken with t
Beautiful Perſon, who hath not his Fello
upon the Earth, his Equal among the Ange
Come near, ſtill contemplate his Excellen
review each part, and thou wilt find him to
made up of love; wind thy affections about hi
bind thy ſoul to him with the cords of lo
Thus ſhalt thou find a new life to animate th
ſo

ul; thou ſhalt then feel a new warmth to melt
ny heart; a divine fire to burn up corruption,
nd to break forth into a flame of heavenly
ove. Dwell in this love, and thou ſhalt dwell in
God, and God in thee. But now, me-thinks, I ſee
ou almoſt all in tears, becauſe thou feeleſt not
ch workings of love towards God. Weep
n ſtill; for, Love hath *tears* as well as *grief*:
nd tears of love ſhall be kept in his bottle, as
ell as they; yea, they ſhall be as precious
wels, and as an excellent ornament. Haſt
ou felt ſuch meltings of loving grief? Know,
at they are no other than the ſtreams of
hriſt's love flowing to you, and through you,
nd from you to Him again. And thus is Chriſt
elighted in beholding of his own beauties, in
is Spouſes eye.

I have prayed for a bleſſing for you, and on
eſe related to you, and if they prove of any
ower by the ſpirit of God to you, it will be
atter of joy and praiſe. By your dear Friend,

John Janeway.

CHAP. XI.

His Temptations from Satan.

THus you have a taſt of his ſpirit, and may
perceive what it was that he had his heart
oſt ſet upon, and what kept his graces in ſuch
gor and activity, and how deſirous he was

that others ſhould be ſharers with him in th
mercy: Yet, for all this, he had his gloom
days, and the Sun was ſometimes over-caſt, h
ſweets were ſometimes imbittered with dread
ful and horrid temptations. The Devil ſhot h
poyſonous Arrows at him; yet, through th
Captain of his Salvation, he came more tha
a Conqueror out of the Field. He was, wit
Paul, many times *lifted up into the third Hea*
vens, and ſaw and heard things unutterable: bu
leſt he ſhould be exalted above meaſure, there w
a Meſſenger of Satan ſent to buffet him.

It would make a Chriſtians heart even ake t
hear and read what ſtrange temptations this gr
cious Soul was exerciſed with. But he was we
armed for ſuch a conflict, having on the Shie
of Faith, whereby he quenched the fiery darts
that wicked One: yet, this fight coſt him t
ſweating of his very body, for agonies of Spir
and tears and ſtrong cries [illegible]ven for fre
help. As for himſelf, [illegible] wont to take
Arrow out of God's Q[illegible], and diſcharge
by Faith and Prayer, for the diſcomfiture of
violent Enemy, who at laſt was fain to fly.

Theſe temptations and conflicts with Sat
did not a little help him afterwards in his de
ing with one that was ſorely afflicted wi
temptations of the like nature. And becauſe
judge it of ſingular uſe to tempted ones, a
find very many of late to be exerciſed in t
kind, I ſhall inſert a Letter of his, ſuitable
all Chriſtians in the like caſe.

A Letter of Mr. John Janeway's.

Dear Friend,

YOur Letters are bitter in the mouth, but 'sweet in the belly; they contain matter of joy, under a dismal aspect; they are 'good news, brought by a messenger in mourning: I had rather hear of that which is matter of substantial real joy, though mixed with many sighs, and interrupted with many groans and sobs; than of that laughter, in the midst of which the heart is sad.

'You say that you are troubled with blasphemous thoughts: so then, though they are blasphemous, yet they are your trouble; and thoughts they are too, and that neither sent for, nor welcome, and so are not assented to in your mind: what then shall we think of them? If they were of your own production, you heart would be delighted in its own issue: but you do nothing less. Sure then, they are the injections of that wicked one, who is the Accuser of the Brethren, and the disturber of the peace of the people of God. But doth Satan use to employ those Weapons but against those that he is in some fear of losing? He is not want to assault and fight against his surest Friends in this manner. Those that he hath fast in his own possession, he leads on, as softly and quietly as he can; fearing lest such

'diſturbance ſhould make them look about 'them, and ſo they ſhould awake, and ſee their 'danger: But as for thoſe that have in ſome 'meaſure eſcaped his ſnares, he follows them 'hard, with all the diſcouragements he can. 'Surely, theſe things can be no other but a bit-'ter reliſh of thoſe things, which you know to 'be bitter after that you have taſted the honey 'and the honey-comb; after you have ſeen how 'good the Lord is. What then ſhall I call theſe 'motions of your mind? They are the Soul's 'loathing the morſels which Satan would have 'it to ſwallow down; yea, they are the Soul's 'ſtriving with Satan, whilſt he would raviſh 'the Spouſe of Jeſus: And let the enemy of all 'goodneſs know, that he ſhall e're long pay 'dearly for ſuch attempts. But you will ſay, 'If theſe horrible thoughts be not your ſin, yet 'they are your trouble and miſery, and you de-'ſire to be freed from them; and the moſt loyal 'and loving Spouſe, had rather be delivered 'from thoſe aſſaults. But you will ask, How 'ſhall I get free from them? *Firſt*, See that 'you poſſeſs your ſoul in patience: and know 'this, that God hath an over-ruling hand in all 'this: and wait upon him, for he can and will 'bring forth good out of all this ſeeming evil. 'At preſent you are in the dark and ſee no 'light: yet, *Truſt in the Lord, and ſtay your-'ſelf upon your God.* Can Chriſt forget the 'purchaſe of his own blood, the price of his 'ſoul, thoſe whom he hath ſo intimately inde-

're-

'red to himſelf? *Can a Mother forget her ſuck-*
'*ing Child?* Yet, *God cannot forget his.* God
'hath loving and gracious intents in all this, and
'his bowels yearn towards his. Yea, our Sa-
'viour ſuffers with us, through his ardent love
'by ſympathy, as well as he hath ſuffered for
'us. But, for your being berid of theſe thoughts,
'you know who hath all power in his hand, who
'doth imploy this power in a way of love to-
'wards his. This power is made yours through
'the prayer of faith: But for your own work,
'do this.

'*Firſt*, Let not ſuch thoughts have any time
'of abode in your mind, but turn them out with
'all the loathing and abhorrence you can; but
'not with ſo much trouble and diſturbance of
'mind as I believe you do. For by this the
'Devil is pleaſed, and he makes you your own
'Tormentor.

'*Secondly*, Always then divert your thoughts
'to ſome good thing, and let thoſe very injecti-
'ons be conſtantly the occaſion of your more
'ſpiritual Meditation. Think the quite con-
'trary, or fall a praying with earneſtneſs;
'and the Devil will be weary if he find his
'deſigns thus broken, and that thoſe ſparks of
'Hell (which he ſtruck into the ſoul to kindle
'and inflame corruption,) do put warmth into
'grace, and ſet Faith and Prayer a working;
'when he perceives, that what he intended
'as water to cool your love to God, proves
'like oyl to make it flame the more vehement-

'ly, he will be discouraged. Thus resist him,
'and he will flee from you.

'*Thirdly*, Consider that this is no new thing;
'For, We are not in this ignorant of Satan's
'wiles, that, if any Soul hath escaped out of
'the chains of darkness, if he will have Heaven,
'he shall have it with as much trouble, as the
'Devil can lay on; and, if he and his had their
'wills, no good man should have one peaceable
'hour: But, blessed be God for his everlasting
'and unchangeable love to his, that the Devil
'cannot pluck us out of those Almighty arms,
'with which he doth embrace his dear Chil-
'dren.

'Dear heart, my prayer for thee, is, That
'God would give thee the peaceable fruit of
'righteousness, after all thy afflictions, and that
'thou maist come out of these tryals, refin'd
'and purified, and more fit for thy Master's
'use, having this the end of all, to purge away
'thy dross, and take away thy sin.

'Thus hoping that at the length, God will
'turn thy mourning into joy, thy trouble into
'triumph, and all thy sorrows into a sure and
'stable peace; I leave you with him, and rest,

Yours in our dear Lord,

John Janeway.

He

He was much afraid of any decays in grace, of Apoſtacy; yea, of flatneſs of ſpirit, either in himſelf or others: and if he ſuſpected any thing of this nature in his neareſt Relations, he would do what he could poſſibly, to recover them out of the ſnares of Satan, and to quicken them to higher and more noble vigorous ſpiritual acts of Religion. He laboured to maintain a conſtant tenderneſs and ſenſibility upon his heart; and to take notice of the leaſt departure of his Soul from God, or God's abſenting of Himſelf from the Soul, (which was an expreſſion that was much in his mouth.) He had a godly jealouſie over his Brothers: One of which was awaked by his ſerious and particular application of himſelf to him, when he was about eleven years old: But he knew, that Conviction and Converſion are two things, and that many are ſomewhat affected by a warm exhortation, who quickly wear off thoſe impreſſions, and return to their former trifling with God, and neglect of their Souls. Wherefore, he deſired to carry on the work that he had ſome hopes was well begun: He laboured to build ſure, and build up; that he might be rooted and grounded in the Faith ſtedfaſt and unmoveable always abounding in the work of the Lord. Wherefore he followed him, not only with private warnings, and frequent pathetical counſels and directions, but with Letters, one of which ſpoke in this Language.

Another of his Letters of Private warning and Pathetical Counsel.

'YOU live in a place where strict and close
'walking with God hath few or no ex-
'amples, and most are apt to be like their
'company; and God's own Children are too
'apt to forget their first love: Our hearts are
'apt to be careless, and to neglect our watch:
'We are ready to grow formal in duty, or less
'spiritual; and then, it may be, less frequent;
'And Conscience is put off with some poor ex-
'cuse: And thus Religion withers, and one
'that seemed once a Zealot may come to be a
'*Laodicean*; and some that looked once as if
'they were eminent Saints, may fall to just no-
'thing. It's too common, *To have a name to*
'*be alive and yet to be dead.* Read this, and
'tremble lest it should be your case. When
'we are lazy and asleep, our Adversary is a-
'wake: When we are slothful and negligent,
'then he is diligent. I consider your age, I
'know where you dwell, I am not unacquainted
'with your temptations. Wherefore I cannot
'but be afaid of you, lest by both inward and
'outward fire, the bush be singed; though, if
'God be in it, it cannot be burnt up.

'Give me leave to be in some measure fearful
'of you, and jealous over you; and to mind
'you of what you know already. Principles

'of

of civility will be but as broken reeds to ſtay our ſouls upon, without thoſe higher principles which are planted in the ſoul, by the working of the ſpirit of God. Oh, remember what meltings ſometimes you have had; remember how ſollicitouſly you did enquire after Chriſt; how earneſtly you ſeemed to *ask the way to* Zion *with your face thitherward*. Oh take heed of looſing thoſe impreſſions you once had; take not up with a ſlight work. True converſion is a great thing, and another kind of buſineſs than moſt of the world take it to be. Oh therefore, be not ſatisfied with ſome convictions, taking them for converſion; much leſs with reſting in a formal lifeleſs profeſſion.

'There is ſuch a thing as being almoſt a Chriſtian; nay, as drawing back unto perdition: And ſome that are not far from the Kingdom of Heaven, may never come there. Beware leſt you loſe the reward: The promiſe is made to him that holdeth faſt, and holdeth out unto the end, and overcometh.

'Labour to forget what is behind, and to preſs forwards toward things that are before. He that is contented with juſt grace enough to get to Heaven, and eſcape Hell, and deſires no more, may be ſure he hath none at all; and is far from being made Partaker of the Divine Nature. Labour to know what it is to converſe with God; ſtrive to do every thing as in his preſence; deſign him in all; act

'as

'as one that ſtands within ſight of the Gra
'and Eternity. I ſay again, do what you do, a
'you were ſure God ſtood by and looked up
'you, and exactly obſerved and recorded eve
'thought, word, and action; and you may ve
'well ſuppoſe that, which cannot be otherwi

'Let's awake, and fall to our work in go
'earneſt: Heaven or Hell are before us, a
'Death behind us. What do we mean to flee
'Dulneſs in God's ſervice is very uncomfort
'ble, and at the beſt will coſt us dear: And
'be contented with ſuch a frame, is a certa
'ſymptom of a Hypocrite. Oh, how will ſu
'tremble, when God ſhall call them to give
'account of their ſtewardſhip; and tell them
'*They may no longer be ſtewards.* Should the
'fall ſick, and the Devil and Conſcience f
'upon them, what inconceiveable perplexi
'would they then be in?

'Oh, live more upon inviſible, and let t
'thoughts of their excellency put life into yo
'performances. You muſt be contented to
'laughed at for preciſeneſs and ſingularity.
'Chriſtians walking is not with men but wi
'God; and he hath great cauſe to ſuſpect h
'love to God, who doth not delight more
'converſing with God, and being conformed
'Him, than in converſing with the World, a
'being conformed to it.

'How can the love of God dwell in th
'man, who liveth without God in the Worl

without both continual walking with him in his whole converſation, and thoſe more peculiar viſits of him in prayer, meditations, ſpiritual ejaculations, and other duties of Religion; and the workings of faith, love, holy deſires, delight, joy, and ſpiritual ſorrow in them! Think not, that our walking with God cannot conſiſt with worldly buſineſs: Yes but Religion makes us ſpiritual in common actions, and there is not any action in a man's life, in which a man is not to labour to make it a Religious act, by a looking to the Rule in it, and eying of God's Glory; and thus, he may be ſaid to walk with God. To this we muſt endeavour to riſe, and never be content, till we reach to it, and if this ſeems tedious (as to degenerate nature it will) we muſt know that we have ſo much of enmity againſt God ſtill remaining, and are under depravation and darkneſs, and know not our true happineſs: Such a Soul is ſick, and it hath loſt its taſte, which doth not perceive an incomparable ſweetneſs in walking with God, without whom all things elſe under Heaven are gall and bitterneſs, and to be little valued by every true Chriſtian.

But, We are all apt, even at the worſt, to ſay, That we prefer God above all things; But we muſt know that we have very deceitful hearts: And thoſe who, being enlightned, know for what high ends they ſhould act, and what a fearful condition even a hazard in our

caſe,

'case is; these, I say, will not believe t
'own hearts without diligent search and g
'grounds.

'Rest not in any condition in which your
'curity is not founded upon that sure bott
'the Lord Jesus Chri[illegible] Labour to attain
'this, to love God for himself, and to h
'your heart naturalized and suited to spiri
'things. Oh for a heart to rejoyce and w
'righteousness! Oh that we could do the
'of God with more activity, delight, and c
'stancy! If we did know more of God,
'should love him more; and then God wo
'still reveal more of himself to us, and then
'should see more and more cause to love hi
'and wonder that we love him no more. O
'this, this is our happiness, To have a full
'sight of God, to be wrapped up, and fill
'with the love of Christ. Oh let my soul
'ever be thus employed! Lord, *whom hav*
'*in Heaven but thee, and there is none in E*
'*that I can desire in comparison of thee.*

You hear, what kind of Language he spak
and you may easily perceive what it was t
swallowed up his heart, and where his delig
treasure, and life was. Oh, How much do m
of us, who go for Christians, fall short of th
things! And how vast a distance bet[illegible]een
experience and ours! And what reason ha
we to read these lines with blushing, and
bl

the paper with tears? and to lay aſide this
k a while, and to fall upon our faces before
Lord, and bemoan the curſed unſuitable-
s of our hearts unto God; and to bewail,
we do ſo little underſtand what this walk-
with God, and living by faith means! Oh,
what a rate do ſome Chriſtians live! and how
, flat, and dull, are others. His love to
iſt, and Souls, made him very deſirous *to*
l, and be ſpent in the work of the Miniſtry;
ordingly he did comply with the firſt loud
clear Call to preach the everlaſting Goſpel;
though he was but about two and twenty
rs old, yet he came to that work like one
t underſtood what kind of employment
aching was. He was a workman that need-
not to be aſhamed, that was throughly fur-
hed for every good Word and Work; one
t was able to anſwer Gainſayers, one in
om the *Word of God dwelt richly*; one full of
ſpirit and power, one that hated ſin with a
fect hatred, and loved holineſs with all his
l; in whom religion in its beauty did ſhine;
that knew *the terrors of the Lord*, and knew
w to beſeech ſinners *in Chriſt's ſtead to be re-*
iled unto God: one that was *a Son of thunder,*
a Son of conſolation. In a word, I may ſpeak
t of him which *Paul* ſpake of *Timothy*, that, *I*
w none like-minded, that did naturally care for
ſ. And had he lived to have preached of-
n, Oh what uſe might ſuch a man have been of

in

in his generation: One, in whom learning
holineſs did as it were ſtrive which ſhould
cel. He never preached publickly but tw
and then he came to it, as if he had been uſe
that work forty years; delivering the Wor
God with that power and majeſty, with
tenderneſs and compaſſion, with that readi
and freedom, that it made his hearers al
amazed. He was led into the Myſtery of
Goſpel, and he ſpoke nothing to others
what was the language of his heart, and
fruit of great experience, and which one m
eaſily perceive had no ſmall impreſſion firſt
on his own ſpirit.

His *firſt* and *laſt* Sermons they were u
Communion and intimate Converſe with G
out of *Job.* 22. 21. A ſubject that few Chri
ans under Heaven were better able to ma
than himſelf, and that ſcarce any could ha
ſo feelingly as he: For, he did for ſome co
derable time maintain ſuch an intimate fa
arity with God, that he ſeemed to conv
with Him, as one Friend doth converſe
another. This Text he made ſome entra
into, whilſt he was here: But the perfec
of his acquaintance with God, was a work
ter for another world.

He was one that kept an exact watch o
his thoughts, words, and actions, and mad
review of all that paſſed him, at leaſt on
day, in a ſolemn manner. He kept a Di
in which he did write down every even

hat the frame of his ſpirit had been all the day
g, eſpecially in every duty. He took no-
e what incomes and profit he received in his
ritual traffique; what returns from that far-
untry; what anſwers of prayer, what dead-
ſs and flatneſs, and what obſervable provi-
nces did preſent themſelves, and the ſubſtance
what he had been doing; and any wandrings
thoughts, inordinancy in any paſſion; which,
ough the world could not diſcern, he could.
cannot be conceived by them which do not
actiſe the ſame, to what a good account did
is return! This made him to retain a grateful
membrance of mercy, and to live in a con-
ant admiring and adoring of divine goodneſs;
is brought him to a very intimate acquain-
nce with his own heart; this kept his ſpirit
w, and fitted him for free communications
om God; this made him more lively and
tive; this helped him to walk humbly with
od; this made him ſpeak more affectionately
d experimentally to others of the things of
od. And in a word, this left a ſweet calm
on his ſpirits, becauſe he every night made
en his accounts; and if his ſheets ſhould
ove his winding-ſheet, it had been all one;
or he could ſay, his work was done; ſo that
eath could not ſurprize him.

Could this Book [of his experiences, and regi-
r of his actions] have been read, it might have
ntributed much to the compleating of this
ſcourſe, and the quickning of ſome, and the

com-

comforting of others. But these things being written in Characters, the World hath lost the Jewel.

He studied the Scriptures much, and they were sweeter to him than his Food; And he had an excellent faculty in opening the mind of God in dark places.

In the latter part of his life he seemed quite swallowed up with the thoughts of Christ, Heaven, and Eternity; and the nearer he came to this, the more swift his motion was to it, and the more unmixed his designs for it; and he would much perswade others to an universal free respect to the glory of God in all things, and making Religion ones business, and not to mind these great things by the by.

CHAP. XII.

Ministers not to carry on low designs.

HE was not a little concerned about *Ministers*; that, above all men, they should take heed, lest they carried on poor low designs, instead of wholly eying of the interest of God and Souls. He judged, that to take up Preaching as a Trade, was altogether inconsistent with the high spirit of a true Gospel-Minister: and desired, that those which seemed to be devoted to the Ministry, would be such, first, heartily to devote their All to God; and then that they should

ſhould indeavour to have a dear love to immortal ſouls.

He was very ready to debaſe himſelf, and humbly to acknowledge, what he found amiſs in himſelf, and laboured to amend himſelf, and others. 'This, ſaith he, I muſt ſeriouſly confeſs, that I muſt needs reproach my ſelf for deficiency in a Chriſtian ſpiritual remembrance of you (ſpeaking to a dear Friend,) and for a decay in a quick tender touch, as of other things, ſo of what relates to your ſelf in the ſpirituality of it. Not that I think not of you or of God; but that my thoughts of you, and ſpiritual things, are not ſo frequent, ſavoury, and affectionate, as they ought to be.

'By this reflection you may eaſily perceive that I ſee farther in duty than I do in practice. The truth of it is, I grudge that thoughts and affections ſhould run out any whither freely, but to God. And what I now deſire for my ſelf, I deſire for you likewiſe, That God would ſweeten the Fountain, our Natures I mean, that every drop flowing from thence may ſavour of ſomething of God within. Thoughts are precious, affections are more precious, the beſt that we are worth; and when they flow in a wrong Chanel, all Gods precious diſpenſations towards us, are loſt; all that God hath ſpent upon us, is loſt, and ſpent in vanity. I ſpeak this, out of a dear reſpect to your Soul, and God's Honour,

'whom, I am loth, ſhould be a loſer by his 'kindneſſes. I know you have many objects, 'upon which you may be too apt to let out your 'dear affections. I ſay again, my jealouſie is, 'leſt (there being ſo many chanels wherein they 'may run) God loſe his due. I deſire there-'fore, in humility and tenderneſs, that this may 'be as a hint to you from the Spirit of God, to 'look inwards to the frame and diſpoſition of 'your Soul, and to make tryal thereof, by the 'natural outgoings of your affections, and then 'expoſtulate the caſe with your own Soul. If 'Chriſt have my warmeſt love, why is it thus 'with me? If God have my heart, why am I 'ſo thoughtful about the World? If I indeed 'love him beſt, how cometh it to paſs, that I 'find more ſtrong, delightful, conſtant actings 'of my affections towards my Relations, my ſelf, 'or any worldly thing, than I do after him? 'Oh the depth of the hearts deceitfulneſs!

'Dear and Honoured Friend, truſt not a 'ſurmiſal, truſt not to a ſlight view of your 'heart, or the firſt apprehenſions you may 'have of your ſelf; but go down into the ſe-'crets of your heart, try and fear, fear and 'try. An evidence is abundantly more worth, 'than all the trouble that you can be at, in the 'acquiring of it: And the trouble, that there 'is good ground for, in an unevidenced ſtate, 'is far greater than that which may ſeem to 'be in ſearching for it. Yea, to an awakened

'ſoul,

'ſoul, what is the trouble in clearing its evi-
'dences, but their ſenſe or fear of their not
'being clear, and of the deceitfulneſs of their
'hearts. The reality of that evil, which ten-
'der ſouls ſo dread, doth lie in its full weight,
'(though not felt,) upon the drouſie ungrounded-
'edly ſecure ſinner.

'I ſpeak in love; give me leave to remem-
'ber you of ſome touches that you had formerly
'upon your ſpirit under the means of grace:
'remember, how much you were ſometimes
'affected under preaching. Did you never ſay,
'that theſe *Sermons upon hardneſs of heart* ſoft-
'ned yours? Inquire I pray, whether thoſe con-
'victions which were then upon your heart, are
'not worn off, by the incumbrances of the
'World; If upon inquiry, you find that they
'are, it's high time for you to look about you,
'and repent, and not only to do your firſt
'works, but to ſtrive to outgo them.

'I have with grief, taken a review of the
'frame of my own Spirit, when I was at your
'houſe, and I have no ſmall ſenſe of the di-
'ſtemper of my ſoul, whereby I was betray-
'ed to too great an indifference in the things
'of God; And, finding by ſad experience;
'that I was more apt (amongſt thoſe carnal
'comforts and affairs) to loſe that reliſh and
'favour of Divine things that I was wont to
'have, and thoſe delightful appearances of
'God which I was through rich grace ac-

'quainted with, while I was more ſequeſtred
'from the world and earthly delights [not
'but that I find my heart at the beſt, under
'the higheſt advantages of cloſeſt communion,
'too unwilling to endeavour after, and main-
'tain that gracious ſenſe and acknowledge-
'ment of God which I would fain obtain un-
'to:] I ſay, obſerving my own experience,
'and knowing that your heart was ſomething
'a kin to mine, fearing leſt multiplicity of bu-
'ſineſs ſhould expoſe you alſo to the ſame
'hazard: Chriſtian compaſſion could not but
'put me upon arming of you againſt thoſe
'temptations, to which your occaſions make
'you ſubject.

'The deſire of my ſoul for you is, That you
'may travel ſafely through a dangerous wilder-
'neſs to a bleſſed *Canaan*; that you may quit
'your ſelf, like a Chriſtian in the oppoſing
'and conquering all your Enemies; and at
'laſt, come triumphing out of the Field: And
'that you may behave your ſelf like a Pilgrim
'and ſtranger in a far Country, who are look-
'ing for a City that hath Foundations: And
'that we may meet together with joy at our
'Fathers Houſe, and ſit down with him in eter-
'nal glory. Oh that word Glory is ſo weighty
'if we did believe it, that it would make the
'greateſt diligence we can uſe to ſecure it ſeem
'light. Oh that far more exceeding and eternal
'weight of glory! Oh for more faith! Lord, in-
'creaſe our faith, and then there would be no

'thing

'thing wanting to make us put forth the ut-
'moſt ſtrength of our ſoul, and to improve
'every moment of time, to catch hold of all
'advantages, and to make uſe of all means poſ-
'ſible for the attainment of ſuch glorious ends.

'But, O theſe unbelieving hearts! let us joyn
'our complaints, and let us all break forth into
'bitter lamentations over them. May not we
'with as good reaſon, as that diſtreſſed Father
'over his poſſeſſed Child, bring our hearts in-
'to the preſence of our Saviour, and cry out
'with tears, and ſay, that it is theſe unbelieving
'hearts, which ſometimes caſt us into the fire,
'and ſometimes into the water: Yea worſe,
'every time we forſake God, and prefer any
'thing before him, we part with life for death,
'with Heaven for Hell.

'Give me leave to come yet a little nearer
'to you: What an advantage would a full per-
'ſwaſion of the truth and excellencies of Go-
'ſpel diſcoveries bring to your ſoul, if you
'would but ſeriouſly, and with all your ſtrength,
'drive on true ſpiritual deſigns. Oh, how ea-
'ſily might you then go under all your bur-
'dens. If you care for the things of this
'world were but rightly ſubordinate to the
'things of eternity, how chearfully might you
'go on with your buſineſs! If you ſought *firſt*
'the Kingdom of Heaven and the Righteouſneſs
'thereof; then all other things would be ad-
'ded (ſo far as they are neceſſary or good for
'you.)

'Let me therefore at this time put you upon
'that duty of raiſing your mind from Earth to
'Heaven, from the Creature to the Creator,
'from the World to God. Indeed, it is mat-
'ter of no ſmall difficulty, to diſcover that
'diſorder that is in our ſouls, when we are
'ſollicitous about temporary objects and im-
'ployments: But there are but few ſurer
'diſcoveries of it, than inſenſibility and not
'complaining of it. For when the ſoul is in-
'deed raiſed to ſpiritual objects, and to under-
'ſtand clearly its eternal intereſt; when it
'doth in good earneſt take God for its portion,
'on, and prefer him above all, then it will
'quickly be ſenſible of the ſouls outgoings af-
'ter other objects, and even grudge that any
'time ſhould be taken up in the purſuit of the
'Creature, and that any below God ſhould be
'followed with earneſt pleaſure and conſtancy.
'It would have God have the beſt, and it would
'do nothing elſe but love, ſerve and enjoy God.
'For my own part I cannot but wonder that
'God will give us leave to love him. Oh bleſ-
'ſed goodneſs, Oh infinite condeſcenſion! Thoſe
'that believingly ſeek him he is not aſhamed to
'be called their God. I am ſenſible in ſome
'meaſure of your burdens, and indeed that
'muſt needs be a burden that keeps the ſoul
'from purſuing its chiefeſt good. My prayers,
'for you are, that you may have ſuch teachings
'from God as may make you underſtand how
'far heavenly things are more precious than
'earthly,

'earthly, and that you may with all your 'might, ſeek, mind, and love that which hath 'moſt of true excellency in it, which hath the 'only ground of real comfort here, and of 'eternal happineſs hereafter.

CHAP. XIII.

His Love and Compaſſion to Souls.

HE was full of pity and compaſſion to ſouls, and yet greatly grieved and aſhamed that he did no more to expreſs his ſenſe of the worth of ſouls, and that his bowels did no more ſenſibly yern over them, whom he had juſt cauſe to fear, were in a Chriſtleſs ſtate. Though there were few of his Kindred and Relations, nay, of his Neighbours and Acquaintance but he did make a perſonal application to, either by Letters or Conference: Yet for all this, who more ready to cry out of want of love to ſouls, and unprofitableneſs to others in his generation, that he was no more full of compaſſion, and that he made no better improvement of all the viſits that he made; in which we ſhould not make carnal pleaſure and recreation our end, but the imparting and receiving of ſome ſpiritual gift. This made him, after a conſiderable abſence from a dear Friend, to groan out theſe complaints. 'God by his Providence hath 'oft brought us together; but to how little

'purpoſe, God and our Conſciences know.
'As for my part, I may juſtly bewail my bar-
'renneſs. Oh, that I ſhould be of ſo little
'uſe where I come! Oh, that my tongue and
'heart ſhould be ſtill ſo unfruitful! I am ready
'to hope ſometimes, that, if it ſhould pleaſe
'God in his Providence to bring us again to-
'gether, we may be more profitable one to
'another.

'And this indeed makes me more deſirous of
'coming to you again, than any thing elſe, That
'I may do ſome good among you. Oh, how
'few ſtudy to advance the Intereſt of Chriſt,
'and the benefit of one anothers ſoul in their
'viſits, as they ſhould and might do! I am not
'able, at preſent, to order my affairs ſo as to
'come comfortably over to you; but I hope,
'e're long, the Lord will give me leave to ſee
'you, and be refreſhed by you: I deſire to ſup-
'ply my abſence by this ſure token of my re-
'membrance of you; and alſo that I might
'have an opportunity for that which we ought
'to eye moſt in the enjoyment of one anothers
'ſociety. But I have found, that partly becauſe
'of the narrowneſs of my heart, not being in-
'larged to bring forth into act what I have
'greatly deſired, partly becauſe of the malice
'of the enemy of our ſouls, who endeavours all
'that poſſible he can, to lay ſtumbling-blocks
'in our way to real union and nearer acquain-
'tance with God and Chriſtian communion;
'from theſe, and other cauſes, it is, that I

'have

have been too little beneficial to you formerly.

'It may be, I may write that with freedom, which in preſence I ſhould not have ſpoken. I ſhall take occaſion from your deſire of my preſence with you, to look higher to the deſires of our ſouls to be in conjunction and communion with the higheſt good, who fills up all relations to our ſouls; who is our Father, our Husband, our Friend, our God; yea, our All in All. But when I ſay, He is All in All, I mean more than that which we count All: For every one doth confeſs, that it is God alone that doth bleſs all other things to us, and that it is not out of the nature of thoſe things that we enjoy, that they are bleſſings; but it is God which makes them comforts to us. And thus God is to be acknowledged *All in All*, *common enjoyment!*

'But, beſides this, God is ſomething to the ſoul, which he is by himſelf, and not in the mediation of the Creatures; where God is as a portion, and lived upon as our true happineſs; He is not only the complement of other things, but He himſelf is the ſouls ſufficiency. I am a little obſcure, I deſire to be plainer, I mean, that through the diſpenſation of the Goſpel, God is to be lived upon, delighted in, and choſen before all: For, for this very end, hath Chriſt appeared, that he might make God approachable by man, and that we who are afar off, may be made nigh.

'There

'There is a nearneſs to God which we a
'not only allowed, but called to in the lovi
'diſpenſation of the Goſpel, ſo that now w
'are not to be ſtrangers any longer, but friend
'we are to have fellowſhip and communi
'with God. Why do not our hearts eve
'leap for joy, who do not our ſouls triump
'in theſe diſcoveries of love? Even becauſe w
'know not the greatneſs of our Priviledge
'the highneſs of our Calling, the excellency
'our Advancement, the bleſſedneſs of this Li
'the ſweetneſs of theſe Imployments, the ſ
'tisfaction of theſe Injoyments, the comfort
'this heavenly Life, the delights of this Comm
'nion with God. We know not the thing
'which belong to our peace: And thus when
'God calls us to that which he ſent his Son fo
'when Chriſt offers us that which coſt him ſo
'dear; we with the greateſt unworthineſs,
'vileſt ingratitude, refuſe, ſlight, and contem
'it. What think we! doth it not go even to the
'heart of Chriſt; and (to ſpeak after the man-
'ner of men) doth it not grieve him to the ſoul,
'to behold his greateſt love ſcorned, and the end
'of his agony to be more vilely accounted of
'than the baſeſt of our luſt?

'Let us therefore according to that high Cal-
'ling wherewith we are called, enter into
'more intimate acquaintance with God, an
'as we find our ſouls acting naturally toward
'thoſe things, which are naturally dear to us; ſo
'let us ſtrive to lighten our ſpiritual affections.

'We

'We are very apt to look upon duties as burdens rather than priviledges and ſeaſons of inloving the greateſt refreſhments; but theſe apprehenſions are very low and earthly. Oh, that we could at length ſet our ſelves to live a ſpiritual life, to walk with God, and out of a new nature, to ſavour and reliſh thoſe things which are above! Could we but really, intenſely, believingly deſire that which is real happineſs, and the Heaven of Heaven, union and communion with God; theſe deſires would bring ſome comfort.

'As for me, you muſt give me allowance to get my affections more emptied into God; though it be with a diminution of love to you; and bleſſed will that day be, when all love will be fully ſwallowed up into God. But ſpiritual love doth not deſtroy natural affections, or relative obligations, but perfect and rectifie them: And ſo I may, giving up my ſelf to God, be ſtill yours.

CHAP. XIV.

His trouble at the Barrenneſs of Chriſtians.

HE was not a little troubled at the barrenneſs of Chriſtians in their diſcourſe, and their not improving their ſociety for the quickning and warming of their hearts; the expence of precious time unaccountably, the ill manage-

managements of visits, and the impertinency upon their talk, he oft reflected upon with a holy indignation. It vext him to the soul, to see what prizes sometimes were put into the hands of Christians, and how little skill and will they had to improve them, for the building up of one another in the most holy faith: And that they who should be incouraging of one another in the way to *Zion*, communicating of experiences, and talking of their Country, and of the Glory of that Kingdom which the Saints are Heirs of, could satisfie themselves with empty, common, vain stuff; as if Christ, Heaven and Eternity were not things of as great worth as anything else, that usually sounds in the ears and comes from the lips of Professors. That the folly of common discourse among Christians might appear more, and that he might discover how little such language did become those that profess themselves *Israelites*, and that say, they are *Jews*: He once sat down silent and took out his Pen and Ink; and wrote down in short-hand the discourses that passed for some time together, amongst those which pretended to more than common understanding in the things of God: And after a while he took his Paper and read it to them; and asked them whether such talk was such as they would be willing God should record. This he did, that he might shame them out of that usual unobserved and unlamented unprofitable communication and fruitless squandring away that inestimable Jewel

Opportunity

portunity. Oh, to ſpend an hour or two to-
ther, and to hear ſcarce a word for Chriſt,
that ſpeaks peoples hearts in love with holi-
ſs: Is not this writing a brave rational divine
iſcourſe? Fie, fie. Where's our Love to God
d Souls all this while? Where's our ſenſe of the
eciouſneſs of time, of the greatneſs of our ac-
unt? Should we talk thus, if we believed that
e ſhould hear of this again at the Day of
udgment? And do we not know that we
uſt give an account of every idle word? is this
e thoſe that underſtand the Language of Ca-
an? Did Saints in former times uſe their
ongues to no better purpoſe? Would Enoch, David, *or* Paul *have talked thus? Is this the*
weeteſt communion of Saints upon Earth? How
all we do to ſpend eternity in ſpeaking the praiſes
of God, if we cannot find matter for an hours diſ-
ourſe?

Doth not this ſpeak aloud our hearts to be very empty of grace, and that we have little ſenſe of thoſe ſpiritual and eternal concerns upon us?

As the Barrenneſs and empty Converſe of Chriſtians was a ſin that he greatly bewailed, ſo the want of love amongſt Chriſtians, and their diviſions, did coſt him many tears and groans; and he did what he could to heal all the breaches that he could, by his tender, prudent, and Chriſtian advice and counſel; and if prayers, tears, and intreaties, and counſels would prevail & cement

diffe-

differences they ſhould not long be open. Na
if his Letters would ſignifie any thing to ma
an amicable and Chriſtian correſpondence,
ſhould not be wanting. And becauſe the woun
of diviſion are yet bleeding, I ſhall inſert t
healing Letters of his, which ſpeak what ſpi
he was of: Which take as follows.

CHAP. XV.

Two Letters to Cement Differences, and cauſe Love amongſt Chriſtians.

'IT cannot be expected that Wounds ſhoul
'be healed till their cauſe be removed
'that which moveth me to write to you a
'preſent, and puts me upon intentions of wr
'ting again, is, That I may do my utmoſt, by
'mouth and pen, for the removal of that whic
'is the cauſe of the inward grief and trouble o
'my ſoul, and I am perſwaded of others al
'as well as mine, *viz.* thoſe diviſions, that
'could not but obſerve to be between your ſe
'and another Chriſtian Friend. I hope, afte
'my asking counſel not only of my own hear
'but of God alſo; he hath directed me to th
'which may be to his own glory, and the goo
'of your ſoul; and not only for the removin
'of grief, but the rejoycing of the hearts
'them upon whom former diviſions had an
'effect.

'I therefore desire you to entertain these following lines, as the issues of deep affection to your soul, and the honour of Religion: And I beseech you read them, not only as from me, who desire your good with the strength of my soul, but as from God himself, of whose Love your good improvement will be a token. That that end which I propose to my self, I cannot but perswade my self, you your self design, commend, and desire; which is, Christian charity and that sweet meek Gospel-spirit, which is so highly and frequently commended by our Saviour to the practise of his Disciples. Oh, that where there hath been any breaches, there might be the nearer union; and that ye might be joyned together in the same spirit, might keep the unity of the spirit in the bond of peace.

'And for this end that you would remove all old hindrances; watch continually, lest you give, and be careful not to take occasion of offence. The necessity, usefulness, sweetness of true spiritual love appears by the word of Gods frequent urging of it, by the sense of Christians, the uncomfortableness and deformity of the contrary. Now, that you may in an unintermitted constancy injoy peace within and without, and rejoyce my soul; I desire you to joyn your own endeavours with the consideration of those things which I shall allow and hereafter send to you.

'*First*, Consider that it is a Christians duty

'to

'to go out of himself, to lay down his own
'ends and interests, and wholly to take upon
'him God's cause; to do all for God, and to
'act as under God, to be God's instruments in
'our souls and bodies which are God's: Thus
'did God create man for His own glory, and
'not that man should seek himself: And when
'man fell; he fell out of God into himself;
'out of that divine order and composure of
'mind in which God had made him, into con-
'fusion; from a love of God; into a corrupt
'self love and self-seeking. Now if we do but
'descend into our souls, and observe the acting,
'intents, and contrivances of them, we cannot
'but observe how confusedly and abominably
'all work together for the pampering, pleasing,
'and advancing of self. We are not to think
'that if we do not presently discover this in our
'selves, that it is not so with us: For, in some
'degree it is in every one, even in the truly de-
'generate; as far as they have the relicks of
'corruption in them, so far they have in their
'souls this self-love. Now this disorder in our
'minds whereby they are taken off from their
'right ends, is that very natural corruption and
'depravedness which we received from *Adam*,
'and it is, and, to a spiritual sense, ought to be
'worse than Hell it self; in as much as the
'cause doth eminently contain all and more
'evil than the effect.

'This is the spiritual death, whereby we are
'dead in sin, the fruit of the first Curse, *The*
'*soul*

'*ſhall die the death.* The Soul's life in this 'World, is its being in God, and living to God, 'and enjoyment of God: And the Soul's eter-'nal life will be, ſo to know God as to be formed 'into his likeneſs, and to be received into a 'full participation of, and communion with 'God. The Soul's death here, is its being fallen 'off from God, and its being carried into its 'ſelf; and its eternal death will be, an utter ſeparation from him.

'Now mankind being thus fallen from God, 'Chriſt is ſent for this very end, to bring man 'back again to God: And then man is brought 'unto God, when he is brought out of that 'ſtate of ſelf-love, into that ſtate whereby he 'gives up himſelf wholly to God. Thus the 'ſoul being quickned by the ſpirit of God, 'leaveth off living to its ſelf, which was its 'death; and lives to God, which is its life. 'Here comes in the great duty of denying of 'our ſelves for Chriſt's ſake; which indeed 'were not duty, if there were nothing in us 'contrary to God.

'This then is our duty not to ſeek our own 'things, before the things of God; to lay God's 'glory as the foundation of all our actions; 'and if there be any thing in us contrary to 'that, to give it no leave to ſtand in competi-'tion with God.

'Now, were this deeply rooted in our hearts, 'how would Contention, Anger, Wrath, and 'Heart-burning, and all things of this nature

'ceaſe? Such influence would the taking God's
'part againſt ſelf have into the quiet and peace
'of men, that it cannot be without it.

'We ſee how wiſely God hath ordered things
'that the very act of mans being off from God
'ſhould be the cauſe of confuſion, war, and mi-
'ſery: and what can be more juſt and equal
'than this, that God, who is the Author of our
'Being, ſhould be the end of our Being? O
'then, that once our minds were again reduced
'to this frame, *To live wholly to God.* O that we
'were wrought into a through-prejudice againſt
'ſelf which ſtands between us and true peace.
'I beg of you to ſpare ſome time from the
'world, and retire into privacy, where you
'may apply this to your own ſoul.

'My prayer to God for you out of the ſtrong
'yearnings of my ſoul towards you, is, That he
'would make this effectual to its intended end
'for the inward peace of your ſoul, for your
'comfortable walking with God in this life, and
'that condition wherein the wiſdom of God
'hath placed you. I write theſe lines with the
'ſtrength of affection; I feel fear, grief, com-
'paſſion, working ſtrongly. Oh pity me in the
'midſt of all theſe, whilſt I cannot call to remem-
'brance the cauſe of theſe without a flood of
'tears, *Fulfil therefore my joy, in being of one mind.*
'*Yea, if there be any conſolation in Chriſt, if any com-*
'*fort in love, if any fellowſhip in the ſpirit, if any*
'*bowels of mercy; fulfil ye my joy, and be like*
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'cord

in you, it is that which I account my ſelf unworthy of, and deſire to receive it from him as a manifeſtation of the riches of his free goodneſs to my ſelf; knowing my ſelf to be unworthy to be his inſtrument in the meaneſt ſervice, much more in ſo great a one as this is. Hoping and perſwading my ſelf of the effectual work of my former Letter, I am encouraged to write again, both becauſe of my promiſe, and your expectation, and the weighty nature of the ſubject that I was then upon, which was *Love*. True Chriſtian love; which is a thing ſo comly, ſo beautiful and ſweet, and of ſuch weighty power in all actions to make them divine and excellent, that there is no labour loſt in endeavouring to get more of it, even in thoſe in whom it moſt aboundeth. The Apoſtle, 1 *Theſ.* 4. 9, 10. Though he knew that they were taught of God to love one another, and that they did it towards all the brethren, yet even them he beſeecheth to abound more and more in that Grace of Love. The former principle out of which this love doth ariſe (as I informed you in my former Letter) was the putting off our own intereſts, and putting on God's. Now I ſhall proceed in minding you of another Chriſtian duty, which is effectual to the knitting us together in a firm operative love, and that is this; *That a Chriſtian is to walk as one that is a Member of Chriſt Jeſus.* Into what near and cloſe union are thoſe that are given him by the Father received! How hath the Holy Ghoſt choſen out

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all the neareſt natural relations to expreſs and ſhadow out the cloſeneſs of that ſpiritual relation that is between Chriſt and his! Chriſt is our King, and we his People; he is our Maſter, and we are his Servants; he is our Shepherd, and we the Sheep of his Paſture; he is our Friend, and we his; he is our Husband, and we are his Spouſe; he the Vine, we the Branches; he our Head, and we are his Members; he is in us, and we in him; he is our Life. This duty will have influence upon our affections theſe ways.

Firſt, As Chriſt is our Head, and we are his Members, ſo he hath an abſolute Command over us. And where this relation is real, obedience to the Commands of Chriſt is ſweet, and without conſtraint and force: now this is Chriſt's Command, that we ſhould love one another: *By this*, ſaith he, *ſhall all men know you are my Diſciples, if you love one another.* Thoſe relations into which Chriſt receiveth his, ſpeak and hold forth a willing, chearful, full ſubmiſſion to the Commands of Chriſt, and what duty is there in all the Goſpel which is more frequently and earneſtly preſſed than this? *A new Commandment give I unto you, that you love one another as I have loved you, ſo love one another.* So full is the whole Scripture of Obligations, both upon Conſcience and Ingenuity to this duty, that the whole ſtream of it ſeems to run into this channel of Love. But Chriſt's Command is ſuch an obligation, as one that hath any ſpiritual ſenſe

'*cord, of one mind*, Phil. 2. 1, 2. I leave you to 'the love and mercy of God, and to the work-'ing of his ſpirit, which alone is able to put life 'and power into theſe words: Which that he 'would do, is the earneſt requeſt and fervent 'prayer of yours,

John Janeway.

Now upon a faithful peruſal of this Letter, it pleaſed the Lord to give a meek and more complying ſpirit, and in a great meaſure it wrought its intended effect. The noble deſign of this ſweet Peace maker, took ſo far as to produce an ingenious acknowledgment, and ſorrowful bewailing of the want of that ſelf-denial, humility, meekneſs, and love, which doth ſo much become our ſacred profeſſion. Upon the hearing of this good News, how ſtrangely was this good man tranſported! Upon the receipt of a Letter from the former Friend, which gave no ſmall ſatisfaction and hopes that the former endeavours were not in vain. And, that he might drive the nail to the head, he ſpeedily backs his former Letter with a ſecond; which ſpeaks theſe words.

Dear Friend,

MY Soul is inlarged towards you, and my affections work within me; and yet give me leave now to lay aſide thoſe flames

of natural affection, and to kindle my ſoul with divine love. Here there is no fear of running out too far while all is in Chriſt, and for Chriſt. Oh that now I could let out the ſtrength of my ſoul, not as to your ſelf, but as to God! Oh that my heart were more inlarged, that it may be comprehenſive of a more full true Chriſtian love! God is altogether lovely, and to be loved for himſelf, and we are ſo far dark, ignorant, and blind, as we do not ſee and account him moſt amiable. Oh let me have ſuch diſcoveries of his excellency, that my heart may pant, thirſt, and break for its earneſt longings after the richeſt participations of him; that I may for ever be ſwallowed up of his love! Oh that I may love him a thouſand times more than I do! That I may rejoyce in him, and take the ſweeteſt complacency, and delight in him alone; and that I could let out my affections moſt, where I ſee any thing of himſelf, any beams of the Image of his holineſs, and that beareth the impreſſion of his ſpirit. Had you viſited me from the dead, could my affections have moved more ſtrongly, or my rejoycings have been greater than they were at the receipt of thoſe Lines which I had from you, wherein ſo much of Chriſt in you, and the goodneſs of Chriſt to me did appear. Fulfil my joy in the Lord, refreſh my bowels, and let not my rejoycing be in vain. If it hath pleaſed the Lord to make the imperfect and weak indeavours of his unworthy ſervant, any way ſubſervient to his own glory

feel the ſtrength of it, cannot break. It is Chriſt hath commanded, and ſhall not we obey? Shall not the love of Chriſt conſtrain us? Shall we be ſo unkind to him who hath been ſo kind to us, as to ſtand it out with him in ſo equal a Command? Shall not the ſweetneſs of Chriſt overcome us, that ſeeing his love was ſo great as not to ſpare his life for us, yea, and ſuffer more for us I believe than we think he did; nay, I may ſay, than we can conceive he did; and that which commends his love to us is, that he ſhould do and ſuffer ſo much for us, that of his Creatures we were become his Enemies? Why ſhould we not then chearfully ſubmit to him in this one Command, love one another? Doth not the very word Love carry in it at the firſt hearing abundance of alluring violence? This is Chriſt's Yoak, and here we may well ſay, his yoak is eaſie, and his burden is light. What is there in a life of divine love that we need be afraid of? What is there in this Command that is grievous? How can this yoak be uneaſie? What reaſon to be loth to take it on? But ſuch is the baſe degeneracy and unreaſonableneſs of corrupted Nature, that when any thing comes in competition with Self-love, then all Bonds muſt be broken, all Yoaks muſt be caſt off, and nothing will then keep us in, but we muſt and will take our own part, though never ſo bad: And our own part in the heart of paſſion muſt ſeem beſt,

though it be contrary to infinite Righteouſneſs, which is God himſelf. O that we could once learn to lay aſide this natural prejudice, which we have againſt whatſoever doth thwart our humours, though it be never ſo juſt, holy, and rational. O that we could look more narrowly, and ſearch more exactly into our ſelves, with a ſpiritual eye, and then we could not but ſee that which would make us loath our ſelves, and to become abominable in our own eyes, and rather take any part than our own, we ſhould ſee ſo much deceitfulneſs in our ſelves, as that we ſhould think our caſe bad, though it ſeem never ſo good to our natural ſelf, till we apply to the Rule. Rule, Nature would have none but it ſelf; and though in our better compoſure of mind, we may receive ſome other Rule; yet in our Paſſions we cannot ſpare time to go to any other Rule; but we take that which is next to hand, and ſelf will be ſure to be that. But we muſt, if we will be true Chriſtians, learn to deny ſelf, and wholly to ſubmit our ſelves to the Command of Chriſt's, as our only Rule. O let the power of Chriſt's Love and Command make us obedient to this command of Love!

Secondly, If we are to walk as Members of Chriſt, who is our Head, this hath influence upon our affections to oblige us to love one another, as from the Command which the Head hath over the Members, ſo, from the conformity that is to be in the Member

to

to the Head. The Head and the Members are not of two ſeveral Natures; But the ſame Nature paſſeth from the Head through all the Members: Now, if we be ingrafted into Chriſt, we muſt become of the ſame Nature with him: let us be *followers of Chriſt as dear Children, and walk in love, as Chriſt alſo hath loved us.* *Paul* bids us to be followers of himſelf, as he was follower of Chriſt; Chriſt then is to be our great Pattern: He commands us to *learn of him,* for *he was meek.* For us to think to attain unto a perfect conformity to him, is in vain; but as much as our natures are capable of, we are to ſtrive for it. Chriſt's love to us, hath breadth, and length, and depth, and height, which paſſeth knowledge. *Greater love hath no man than this, that a man ſhould lay down his life for his friend, but herein Chriſt commended his love to us, in that while we were enemies, Chriſt died for us.* Behold what manner of love is this, that Chriſt hath beſtowed on us! *Hereby perceive we the love of God,* (that is Chriſt) *becauſe he laid down his life for us,* 1 *John* 3. 16. His inference is there the ſame with mine, and that in a higher degree; *we ought to lay down our lives for the brethren.* If life, then ſin; then paſſion and wrath; then a baſe, proud, ſelf-pleaſing, and contradicting humour. Do we ſee any lovelineſs or beauty in Chriſt Jeſus? Is there no excellency in his ſweetneſs, pity, and patience? Is not his loving kindneſs amiable?

And

And would not ſomething like this in us be deſirable? Had he more reaſon to love us than we have to love one another? O, let our ſouls be overcome with the thoughts of this love of Chriſt; let our hearts be kindled and blown up into a flame of love by it. O, when ſhall this dear, precious, pure, eternal love of his over-power our ſouls? When ſhall it have its proper effect upon us, to made us to deſire earneſtly to be like our beloved! When ſhall we put on this beauty! O how lovely ſhould we then look! Let us put off that deformity that is upon our ſouls, which makes us ſo unlike to Chriſt; yea, which makes us loathſom in his eyes. Pride, Paſſion, Worldlineſs, are thoſe foul deformities which keep Chriſt at ſuch a diſtance from us, and which hinder his more ſweet, frequent, and intimate converſe with us.

It is only that of himſelf which Chriſt ſeeth in us which he delighteth in. For in him is the perfection of all beauty and excellency; and whatſoever lovelineſs is in any thing elſe, comes from him, is like him, and leads to him. Would we know how much we are beloved of him, let us ſee how much we are like him; for he cannot but love that which is like himſelf, and if we would be like him, we muſt put on love, for *God is love, and he that dwelleth in love dwelleth in God, and God in him*, 1 John 4. 16.

Thirdly, If we ought to walk towards one another as Members of the ſame body, whereof Chriſt is the Head, what can ſpeak a cloſer union

preciouſneſs, pleaſure, and, profit of this love, I beg of God to give you a full enjoyment of that ſweetneſs and the joyful fruits of it, the Lord refreſh you with a quick and conſtant ſenſe and ſight of his eternal love towards your ſoul; to which the aſſurance of true Chriſtian love by the effectual work of the Comforter may bring you. *By this we know that we are paſſed from death to life, becauſe we love the Brethren.* If it ſhall pleaſe the Lord to give me leave to ſee you again, I ſhall come with ſtrong expectations, and earneſt deſires of ſeeing a ſweet alteration for the better in you, in your deportment and carriage towards one that did deſerve better at your hands. And what an effect hope of this nature fruſtrated, will produce, I beſeech you to judge. I pray God fill you with peace and joy. My hand is weary with writing, but my mind ſtill runs forth in deſires and prayers for you. I hope the Lord will take away all cauſe of writing any more of this ſubject unto you. Your Letter gave my hopes a good beginning: I beſeech the Lord to carry on what he hath begun to the glory of his goodneſs, that I may at every ſight of you, ſee more of the Image of Chriſt in you, and more of the power and beauty of this grace of love, and that I may find you drawn nearer to Heaven, and ſee you with Chriſt in Heaven when time ſhall be no more. I leave you in the Arms of Love.

John Janeway.

By

By all this you may eaſily perceive what ſpirit acted him, andhow much he was troubled for any diviſions amongſt the People of God. Indeed he was of ſo loving and lovely a diſpoſition, that he even commanded the affections of moſt that knew him; and ſo humble he was, that he was aſhamed to be loved for his own ſake.

I can never forget a ſtrange expreſſion that I have heard from him, concerning one that had a very ardent love for him. *I know this* (ſaith he) *that I love no love but what is purely for Chriſt's ſake, would Chriſt might have all the love, he alone deſerves it: for my part, I am afraid and aſhamed of the love and reſpects of Chriſtians.* He ſaw ſo much pride, peeviſhneſs, and diviſion amongſt Profeſſors, that it did not a little vex his righteous ſoul, and made him think long to be in a ſweeter Air, where there ſhould be nothing but union, joy, and love. He could not endure to hear Chriſtians ſpeak reproachfully one of another, becauſe they were of different judgments and perſwaſions. There where he ſaw moſt holineſs, humility, and love, there he let out moſt of his affections. And he was of that holy mans mind, that it were pity, that the very name of diviſion were not buried, and that the time would come that we might all dearly pay for our unbrotherly, nay, unchriſtian animoſities.

CHAP.

union than commembership? No man ever yet hated his own flesh, but nourisheth and cherisheth it. But we do not feel the power of this oneness as we ought to do. We are many, and where there is division, there will be dissention: that we may therefore be more one, let us be more in putting off our self, and going into Christ. Here let us look into the loathsomness of our Natures, whilst off from God, which is the cause of all this confusion; and if we cannot see its deformity, in its self, let us see it in reflection in its bitter effects; and when we see our own deformity, for we shall see less cause to love ourselves, and more cause to love others, than Christ had to love us. Let us look upon our oneness in Christ, and see if we can thence become one in affections. Christ saith, *I and the Children which thou hast given me*; we have one spiritual Father, we are Brethren, let us love as Brethren. The cause of this union is our being made partakers of Christ's nature, and baptized into the same spirit with him: and if we have at any time experienced the more lively and full incomes of this spirit of Christ, how did it set the heart on fire! The soul is then too narrow to contain its own affections, how dearly then could we look upon a Saint! How did pride and wrath vanish, & melt down into meekness, humility, and love! Did we never experience what this meaneth! Then let the remembrance of the sweetness of it renew it in us. O, a life of spiritual love is a life indeed, a

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Heaven upon Earth! This is a good Rule; when we find our ſelves in a ſpiritual temper, let us examine our ſelves then, and enquire how we like ſuch a frame: let us remember the voice of the ſpirit in us, and labour to have our judgment and affections always after ſo ballanced.

Fourthly, Are we Members of Chriſt, we do not ſay, we do not love Chriſt. If we do indeed love Chriſt, let us love him whereever we find him. Chriſt is in all thoſe that are his. Let us fear offending Chriſt in his, for what is done to them, he will take as done to himſelf. It will be ſaid in that great day, *In as much as ye did it unto theſe, ye did it unto me.* Let us think what we will of it at preſent, the world will find this true to their coſt. And if we act as in Chriſt, we ſhall find our ſelves as much concern'd for him, as for our ſelves, and more too. Oh the wrongs that are done to him, we ſhall reckon done to us. If we are Chriſt's, Chriſt's intereſt will be ours, and his injuries ours. If we are Chriſt's, we will be as fearful of offending of any of his, as of wronging of our ſelves. Chriſt himſelf is above the reach of our wrongs, to be touched by them in himſelf; but in his Members he ſuffers to this very day. If then Chriſt & we are one, and Chriſt and all his are one; let us love Chriſt in his, let us rejoyce in Chriſt in his Members, let us indeavour to requite Chriſt in his Members: let us fear grieving the Spirit of Chriſt, in grieving the ſpirits of any of his dear ones. Wound not Chriſt in wounding the heart of his beloved. O the

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CHAP. XVI.

An Account of the latter part of his Life.

FOR the latter part of his Life, he lived like a man that was quite weary of the World, and that looked upon himſelf as a ſtranger here, and that lived in the conſtant ſight of a better World. He plainly declared himſelf but a Pilgrim that looked for a better Country, a City that had Foundations, whoſe builder and maker was God. His habit, his language, his deportment, all ſpoke him one of another World. His Meditations were ſo intenſe, long, and frequent, that they ripned him apace for Heaven, but ſomewhat weakned his body. Few Chriſtians, attain to ſuch a holy contempt of the World, and to ſuch clear, believing, joyful, conſtant apprehenſions of the tranſcendent glories of the unſeen World.

He made it his whole buſineſs to keep up ſenſible communion with God, and to grow into a humble familiarity with God, and to maintain it. And if by reaſon of company, or any neceſſary diverſions, this was in any meaſure interrupted, he would complain like one out of his Element, till his ſpirit was recovered into a delightful, more unmixed, free intercourſe with God. He was never ſo well ſatisfied, as when he was more immediately ingaged in what brought

brought him nearer to God; and by this he e
joyed thoſe comforts frequently, which oth
Chriſtians rarely meet with. His graces and e
periences toward his end grew to aſtoniſhme
His faith got up to a full aſſurance; his deſi
into a kind of injoyment and delight. He was
brought into the Banquetting houſe, and the
Chriſt's Banner over him was love; and he ſa
down under his ſhadow with great delight, an
his fruit was pleaſant unto his taſt. His eyes b
held the King in his beauty, and while he ſate
his Table, his ſpikenard did ſend forth its ple
ſant ſmell: he had frequent Viſions of Glory, an
this *John* lay in the boſom of his Maſter, and wa
ſure a very beloved Diſciple, and highly favour
ed. His Lord oft called him up to the Mount t
him, and let him ſee his excellent glory. O the
ſweet foretaſts that he had of thoſe pleaſure
that are at the right hand of God! How o
was he feaſted with the feaſt of fat things, thos
Wines on the lees well refined; and ſometime
he was like a Giant refreſht with new Wine, re
joicing to run the race that was ſet before him
whether of doing or of ſuffering. He was even
ſick of love, and he could ſay to the poo
unexperienced World, *O taſte and ſee!* and
to Chriſtians, *come and I will tell you wha
God hath done for my ſoul.* O what do Chriſti
ans mean that they do no more to get their
ſenſes ſpiritually exerciſed? O why do they
not make Religion the very buſineſs of thei
lives? O why is the Soul, Chriſt and Glory thu
deſp

deſpiſed? Is there nothing in communion with God? are all thoſe comforts of Chriſtians, that follow hard after him worth nothing? Is it not worth the while to make ones Calling and Election ſure? O why do men and women jeſt and dally in the great matters of eternity? Little do people think, what they ſlight, when they are ſeldom and formal in ſecret duties, and when they neglect that great duty of *Meditation*, which I have through rich mercy found ſo ſweet and refreſhing: O what do Chriſtians mean, that they keep at ſuch a diſtance from a Chriſt? Did they but know the thouſandth part of that ſweetneſs that is in him, they could not chooſe but follow him hard; they would run, and not be weary; and walk, and not be faint.

He could ſenſibly and experimentally commend the ways of God to the poor unexperienced world, and ſay, *His ways are pleaſantneſs*; and juſtifie Wiſdom, and ſay, *her paths were peace.* He could take off thoſe aſperſions, which the Devil, and the Atheiſtical frantick ſots do caſt upon Godlineſs in the power of it. Here is one that could challenge all the Atheiſts in the world to diſpute; here is one could bring ſenſible demonſtrations to prove a Deity, and the reality and excellency of inviſibles; which theſe ignorant fools & mad-men make the ſubject of their ſcorn: here is one that would not change delights with the greateſt Epicures living, and vie pleaſure with all the ſenſual rich Gallants of the

World. Which of them all could in the midſt of their jollity ſay, *This is the pleaſure that ſhall laſt for ever?* Which of them can ſay among their Cups and Whores, *I can now look Death in the face*; and, *this very moment I can be content*, yea glad, *to leave theſe delights, as knowing I ſhall enjoy better.* And this he could do, when he fared deliciouſly in ſpiritual banquets every day: He could upon better reaſon than he did ſay, *Soul, thou haſt goods laid up for many years*: He knew full well, that what he did here enjoy, was but a little to what he ſhould have ſhortly. *In his preſence there is fulneſs of joy; at his right hand there are pleaſures for evermore.* Where is the *Belſhazzar*, that would not quake in the midſt of his Cups, whilſt he is quaffing and carouſing in Bowls of the richeſt Wine, if he ſhould ſee a Hand upon the Wall writing bitter things againſt him, telling him that his joys are at an end, and that this night his Soul muſt be required of him, that now he muſt come away, and give an account of all his ungodly pleaſures, before the mighty God? Where is the ſinner that could be contented to hear the Lord roaring out of *Zion*, whilſt he is roaring in the Tavern? Which of them would be glad to hear the Trumpet ſound, and to hear that voice, *Ariſe ye dead and come to judgment?* Which of them would rejoyce to ſee the Mountains quaking, the Elements melting with fervent heat, and the Earth conſumed with flames; and the Lord Chriſt whom they deſpiſed,

ſed, coming in the Clouds with millions of his Saints and Angels, to be avenged upon thoſe that knew not God, and obeyed not his Goſpel. Is not that a bleſſed ſtate, when a man can lift up his head with joy, when others tremble with fear, and ſink with ſorrow! And this was the condition of this holy young man. In the midſt of all worldly comforts he longed for death; and the thoughts of the day of Judgment made all his enjoyments ſweeter. O, how did he long for the coming of Chriſt! Whilſt ſome have been diſcourſing by him of that great and terrible day of the Lord, he would ſmile, and humbly expreſs his delight in the fore-thought of that approaching hour.

I remember once there was a great talk, that one had foretold that *Dooms-day* ſhould be upon ſuch a day: although he blamed their daring folly, that would pretend to know that which was hid from the Angels themſelves, and that the Devil could not acquaint them with; yet granting their ſuſpicion to be true, what then, ſaid he? What if the day of Judgment were come, as it will moſt certainly come ſhortly? If I were ſure the day of Judgment were to begin within an hour, I ſhould be glad with all my heart. If at this very Inſtant I ſhould hear ſuch Thundrings, and ſee ſuch Lightnings, as *Iſrael* did at Mount *Sinai*, I am perſwaded my very heart would leap for joy. But this I am confident of, through infinite mercy, that the very meditation of that day hath even raviſhed my

ſoul, and the thought of the certainty and nearneſs of it is more refreſhing to me than the comforts of the whole world. Surely nothing can more revive my ſpirits than to behold the bleſſed Jeſus, the joy, life, and beauty of my ſoul. Would it not more rejoyce me, than *Joſeph's* Waggons did old *Jacob?* I lately dreamed that the day of Judgment was come. Methought I heard terrible cracks of thunder, and ſaw dreadful Lightnings; the Foundations of the Earth did ſhake, and the Heavens were rolled together as a garment; yea, all things viſible were in a flame; methought I ſaw the graves opened, and the earth and ſea giving up their dead; methought I ſaw millions of Angels, and Chriſt coming in the Clouds. Methought I beheld the Ancient of Days ſitting upon his Throne, and all other Thrones caſt down. Methought I beheld him whoſe garments were white as ſnow, and the hair of his head like pure wool: His Throne was like the fiery flame, and his wheels as burning fire; a fiery ſtream iſſued and came forth from him; thouſands of ten thouſands miniſtred unto him; and ten thouſand times ten thouſand ſtood before him; and the Judgment was ſet, and the Books were opened. O but with what an extaſie of joy was I ſurprized! Methought it was the moſt heart-raiſing ſight that ever my eyes beheld: and then I cried out, *I have waited for thy ſalvation, O God*; and ſo I mounted into the Air, to meet my Lord in the Clouds.

This

This I record, only to ſhew, how far he was from being daunted at the thoughts of Death or Judgment: And to let other Chriſtians know what is attainable in this life; and what folly it is, for us to take up with ſo little, when our Lord is pleaſed to make ſuch noble proviſions for us, and by a wiſe and diligent improvement of thoſe means which God hath offered us, we may have an entrance adminiſtred to us abundantly into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.

Oh how comfortable, how honourable, and how profitable is this ſtate! Theſe are your men that quit themſelves like Chriſtians. This is true gallantry, noble manhood, real valour! This was the condition of Mr. *Janeway* for about three years before he died: I will not deny but that he had ſome clouds; but, he uſually walked in a ſweet, even, humble ſerenity of ſpirit, and his refreſhing joys were more conſiderable than his Deſpondings; and though he daily queſtioned many actions, yet did not queſtion his ſtate, but had his heart fixed upon that Rock that never waves nor winds could ſhake. His ſenſes were ſtill ſo ſpiritually exerciſed, as that he could look up to Heaven as his Country and Inheritance, and to God as his Father, and to Chriſt as his Redeemer; and (that which is ſcarce to be heard of) he counted it the higheſt act of paience to be willing to live, and a very great pitch of ſelf denial to be contented to be in this world, and to dwell on this

ſide a full and eternal enjoyment of that royal glorious One whom his ſoul was ſo much in love with. In a word, he had the moſt earneſt deſires to be diſſolved and to be with Chriſt that ever I ſaw, read, or heard of, ſince the Apoſtles times.

CHAP. XVII.

His laſt Sickneſs and Death.

AND now the time draws nigh, wherein his longings ſhall be ſatisfied; he is called to his laſt work; and truly, his deportment in it was honourable; his carriage ſo eminently gracious, ſo meek, patient, fruitful, joyful, and thankful, that it made all his friends ſtand and wonder, as being abundantly above their experience and reading; and thoſe Chriſtians that ſaw him, could not but admire God in him, and look upon him as one of the moſt ſingular inſtances of rich grace, and even bleſs God that their eyes ever ſaw, or their ears ever heard ſuch things; and had ſuch a ſenſible demonſtration of the reality of Inviſibles.

He falls into a deep Conſumption.

His Body is now ſhaken again, and he falls into a deep Conſumption; but, this Meſſenger of God did not in the leaſt damp him, Spitting of

of blood, was no ghaſtly thing to one that had his eye upon the blood of Jeſus; faint ſweats did not daunt him that had always ſuch reviving Cordials at hand. It's matter of Joy to him, that he was now in ſome hopes of having his earneſt deſires ſatisfied.

After he had been a while ſick, a ſudden dimneſs ſeized upon his eyes: By and by his ſight quite failed; and there was ſuch a viſible alteration in him, that he and others judged theſe things to be the ſymptoms of death approaching. But when he was thus taken, he was not in the leaſt ſurprized; but was lifted up with Joy to think what a Life he was going to, looking upon death it ſelf as one of his Father's Servants, and his Friends that was ſent as a Meſſenger to conduct him ſafely to his glorious Palace.

When he felt his Body ready to faint, he called to his Mother, and ſaid, 'Dear Mother, I 'am dying, but I beſeech you be not troubled; 'for, I am through mercy, quite above the 'fears of death; it's no great matter, I have 'nothing troubles me but the apprehenſions of 'your grief. I am going to Him whom I love 'above life.

But it pleaſed the Lord to raiſe him again a little out of his fainting fit, for his Maſter had yet more work for him to do before he muſt receive his Wages. Although his outward man decayed apace, yet he is renewed in the inward man day by day: His graces were never more

active, and his experiences were never greater. When one would have thought, he ſhould have been taken up with his diſtemper, and that it had been enough for him to grapple with his pains, then he quite forgets his weakneſs; and is ſo ſwallowed up of the life to come, that he had ſcarce leiſure to think of his ſickneſs.

For ſeveral weeks together, I never heard the leaſt word that ſavoured of any complaint or wearineſs under the hand of God, except his eager deſire to be with Chriſt be counted complaining, and his haſt to be in Heaven, be called impatience. Now's the time when one might have ſeen Heaven and the Glory of another World realized to ſenſe. His Faith grew exceedingly, and his Love was proportionable, and his Joys were equal to both.

Oh the rare atrainments! The high and divine expreſſions, that dropped from his mouth! I have not words to expreſs what a ſtrange, triumphant, angelical frame, he was in, for ſome conſiderable time together. It was a very Heaven upon Earth, to ſee and hear a man admiring God at ſuch a rate, as I never heard any, nor ever expect to hear or ſee more, till I come to Heaven. Thoſe that did not ſee, cannot well conceive, what a ſweet frame he was in, for at leaſt ſix weeks before he died. His ſoul was almoſt always filled with thoſe joys unſpeakable and full of glory. How oft would he cry out; *Oh, that I could but let you know what I now feel! Oh, that I could ſhew you what I ſee!*

Oh,

Oh, that I could expreſs the thouſandth part of that ſweetneſs that I now find in Chriſt! You would all then think it well worth the while to make it your buſineſs to be religious. Oh my dear Friends, we little think what a Chriſt is worth upon a death-bed. I would not for a world, nay, for millions of worlds, be now without a Chriſt and a Pardon. I would not for a world be to live any longer: The very thoughts of a poſſibility of recovery, makes me even tremble.

When one came to viſit him, and told him, that he hoped it might pleaſe God to raiſe him again, and that he had ſeen many a weaker man reſtored to health, and that lived many a good year after: *And do you think to pleaſe me* (ſaid he) *by ſuch diſcourſe as this?* No, Friend, you are much miſtaken in me, if you think that the thoughts of life, and health, and the world, are pleaſing to me. The world hath quite loſt its excellency in my judgment. Oh how poor and contemptible a thing is it in all its glory, compared with the glory of that inviſible world which I now live in the ſight of! And as for life, Chriſt is my life, health, and ſtrength; and I know, I ſhall have another kind of life, when I leave this. I tell you it would incomparably more pleaſe me, if you ſhould ſay to me, [You are no man of this world; you cannot poſſibly hold out long; before to morrow you will be in eternity] I tell you I do ſo long to be with Chriſt, that I could be contented to be cut in pieces, and to be put to

the

the moſt exquiſite torments, ſo I might but die and be with Chriſt. Oh, how ſweet is Jeſus! *Come Lord Jeſus, come quickly.* Death, do thy worſt! Death hath loſt its terribleneſs. Death it is nothing. I ſay, Death is nothing (through grace) to me. I can as eaſily die as ſhut my eyes, or turn my head and ſleep: *I long to be with Chriſt*; *I long to die*; That was ſtill his note.

His Mother and Brethren ſtanding by him, he ſaid; 'Dear *Mother*, I beſeech you earneſtly 'as ever I deſired any thing of you in my life, 'that you would chearfully give me up to 'Chriſt; I beſeech you do not hinder me, now 'I am going to reſt and glory. I am afraid of 'your prayers, leſt they pull one way, and mine 'another.

And then turning to his Brethren, he ſpake thus to them; 'I charge you all, do not pray 'for my life any more; you do we wrong, if 'you do. Oh that glory, the unſpeakable glory 'that I behold! My heart is full, my heart is 'full. Chriſt ſmiles, and I cannot chooſe but 'ſmile: Can you find in your heart to ſtop me, 'who am now going to the compleat and eter-'nal enjoyment of Chriſt? Would you keep 'me from my Crown? The arms of my bleſ-'ſed Saviour are open to embrace me; the An-'gels ſtand ready to carry my ſoul into his bo-'ſom. Oh, did you but ſee what I ſee, you 'would all cry out with me, how long, dear 'Lord; Come Lord Jeſus, come quickly! Oh,

'why,

why are his Chariot-wheels ſo long a coming?

And all this while he lay like a triumphing Conqueror, ſmiling and rejoycing in ſpirit.

There was never a day towards his end but (as weak as he was) he did ſome ſpecial piece of ſervice in, for his great Maſter. Yea, almoſt every hour did produce freſh wonders.

A Reverend, Judicious, and Holy *Miniſter* came often to viſit him, and diſcourſed with him of the excellency of Chriſt, and the Glory of the inviſible World. *Sir*, ſaid he, *I feel ſomething of it; my heart is as full as it can hold in this lower ſtate; I can hold no more here. Oh that I could but let you know what I feel!*

This Holy Miniſter praying with him his ſoul was ravilhed with the abundant incomes of light, life, and love; ſo that he could ſcarce bear it, nor the thoughts of ſtaying any longer in the world, but longed to be in ſuch a condition, wherin he ſhould have yet more grace, and more comfort, and be better able to bear that weight of glory; ſome manifeſtations whereof did even almoſt ſink his weak body, and had he not been ſuſtained by a great power, his very joys would have over-whelmed him; and whilſt he was in theſe extaſies of joy and love, he was wont to cry out:

'Who am I, Lord, who am I, that thou ſhouldſt be mindful of me! Why me, Lord, why me, and paſs by thouſands, and look upon

'ſuch

'such a Wretch as me. Oh, what shall I sa
'unto thee, O thou preserver of men? O
'why me Lord, why me? Oh blessed, and fo
'ever blessed, be free Grace! how is it, Lord
'that thou shouldst manifest thy self unto me
'and not unto others, even so Father, because i
'seemeth good in thy eyes, thou wilt have mer
'cy because thou wilt have mercy. And if tho
'wilt look upon such a poor Worm, who ca
'hinder! who would not love thee! Oh bless
'Father! Oh how sweet and gracious hast tho
'been unto me? Oh that he should have me i
'his thoughts of love, before the foundatio
'of the world.

And thus he went on, admiring and adorin
of God, in a more high and heavenly manne
than I can cloath with words. Suppose what yo
can on this side Heaven; and I am perswade
you might have seen it in him. He was won
derfully taken with the goodness of God to hi
in sending that aged experienced Minister t
help him in his last great work upon Earth
'Who am I, *said he*, that God should send t
'me a Messenger one among a thousan
(meaning that Minister who had been pray
ing with him with tears of joy.)

Though he was towards his end, most com
monly in a triumphant joyful frame; yet som
times, even then he had some small intercessio
in which he would cry out, *Hold out Faith a
Patience; yet a little while and your work
done.* And when he found not his heart woun
u

up to the higheſt pitch of thankfulneſs, admiration and love; he would with great ſorrow bemoan himſelf, and cry out in this Language;

'And what's the matter now, Oh my ſoul what wilt thou, canſt thou thus unworthily ſlight this admirable and aſtoniſhing condeſcention of God to thee? Seems it a ſmall matter that the great *Jehovah* ſhould deal thus familiarly with this Worm; and wilt thou paſs this over, as a common mercy? What meaneſt thou, Oh my ſoul, that thou doſt not conſtantly adore and praiſe this rare, ſtrong, and unſpeakable Love! It is true, Oh my ſoul, doth God deal familiarly with man, and are his humble, zealous, and conſtant love, praiſe, and ſervice too good for God? Why art not thou, Oh my ſoul, ſwallowed up every moment with this free unparallel'd everlaſting Love.

And then he breaks out again into another triumphant Extaſie of Praiſe and joy; and expreſſed a little of that which was unexpreſſible in ſome ſuch words as theſe;

'Stand aſtoniſhed ye Heavens, and wonder Oh ye Angels, at this infinite Grace! Was ever any under Heaven more beholding to free Grace than I? Doth God uſe to do thus with his Creatures? Admire him for ever and ever, Oh ye redeemed ones! Oh thoſe Joys, the taſte of which I have! The everlaſting Joys, which are at his right hand for evermore! Eternity, Eternity it ſelf is to ſhort

' to praiſe this God in. Oh bleſs the Lord wit
' me, come let us ſhout for joy, and boaſt in th
' God of our Salvation. Oh, help me to praiſ
' the Lord, for his mercy endureth for ever.

One of his Brethren (that had formerly been wrought upon by his holy exhortations and example) praying with him, and ſeeing of him (as he apprehended) near his Diſſolution, deſired, that the Lord would be pleaſed to continue thoſe aſtoniſhing and ſoul-ſupporting comforts to the laſt moment of his breath, and that he might go from one Heaven to another, from grace and joy imperfect, to perfect grace and glory; and when his work was done here, give him, if it were his will, the moſt eaſie and triumphant paſſage to reſt; and that he might have an abundant entrance adminiſtred into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.

At the end of the Duty, he burſt out into a wonderful Paſſion of Joy. (Sure that was joy unſpeakable and full of glory!) Oh what an *Amen* did he ſpeak, *Amen*, *Amen*, *Amen*, *Hallelujah.*

It would have made any Chriſtians heart to leap, to have ſeen and heard, what ſome ſaw and heard at that time; and I queſtion not, but that it will ſomewhat affect them to hear and read it; though it be ſcarce poſſible to ſpeak the half of what was admirable in him: For, it being ſo much beyond precedent, it did even aſtoniſh and amaze thoſe of us that were about him that,

that our Relation muſt fall hugely ſhort of what was real,

I verily believe that it exceeds the higheſt Rhetorick, to ſet out to the life, what this heavenly creature did then deliver. I ſay again, I want words to ſpeak, and ſo did he; for he ſaw things unutterable: But yet, ſo much he ſpake as juſtly drew the admiration of all that ſaw him; and I heard an old experienced Chriſtian and Miniſter ſay it again and again, That *He never ſaw, nor read, nor heard the like.* Neither could we ever expect to ſee the glories of Heaven more demonſtrated to ſenſe, in this world. He talked as if he had been in the third Heaven, and broke out in ſuch words as theſe:

'Oh, He is come! He is come! Oh how, ſweet! How glorious is the Bleſſed Jeſus! How ſhall I do to ſpeak the thouſandth part of his Praiſes! Oh for words, to ſet out a little of that Excellency! But it is unexpreſſible! Oh how excellent, glorious, and lovely is the precious Jeſus! He is ſweet, He is altogether lovely! And now I am ſick of Love, he hath raviſhed my ſoul with his beauty! I ſhall die ſick of Love!

'Oh my friends, ſtand by and wonder, come look upon a dying man, and wonder; I cannot my ſelf but ſtand and wonder! Was there ever a greater kindneſs, was there ever ſenſibler manifeſtations of Rich Grace! Oh, why me; Lord, why me? Sure this is akin to Heaven, and if I were never to enjoy any

'more

'more than this; it were well worth all t
'torments that Man and Devils could inve
'to come thorow even a Hell to ſuch tranſce
'dent joys as theſe. If this be dying, dyi
'is ſweet: Let no true Chriſtians ever be afra
'of dying. Oh Death is ſweet to me. Th
'Bed is ſoft. Chriſt's Arms and Kiſſes, h
'Smiles and Viſits, ſure they would turn He
'into Heaven. Oh that you did but ſee and fe
'what I do! Come and behold a dying ma
'more chearful than ever you ſaw any healthf
'man in the midſt of his ſweeteſt enjoymen
'Oh Sirs, Worldly pleaſures are pitiful, poo
'ſorry things, compared with one glimpſe o
'this glory, which ſhines in ſo ſtrongly into m
'Soul! Oh why ſhould any of you be ſo ſad
'when I am ſo glad: This, this is the hou
'that I have waited for!

About eight and forty hours before his death
his eyes were dim, and his ſight much failed
his Jaws ſhook and trembled, and his feet wer
cold, and all the ſymptoms of Death wer
upon him, and his extream parts were alread
almoſt dead and ſenſeleſs, and yet, even then, hi
joys were (if poſſible) greater ſtill: He ha
ſo many fits of joy unſpeakable, that he ſeeme
to be in one continued act of Seraphick Love
and Praiſe. He ſpake like one that was juſt en
tring into the Gates of the New *Jeruſalem*
the greateſt part of him was now in Heaven
not a word dropt from his mouth but it breath
ed Chriſt and Heaven. Oh what encourage
ment

ments did he give to them which did ſtand by, to follow hard after God, and to follow Chriſt in an humble, believing zealous courſe of life, and adding one degree of Grace to another, and uſing all diligence to make their Calling and Election ſure; and that then, they alſo ſhould find that they ſhould have a glorious paſſage into a bleſſed Eternity.

But moſt of his work was *Praiſe*, an hundred times admiring of the bottomleſs Love of God to him. Oh, why me, Lord, why me! And then he would give Inſtructions to them that came to ſee him. He was ſcarce ever ſilent, becauſe the Love of Chriſt and Souls did conſtrain him. There was ſo much work done for Chriſt in his laſt hours, that I am ready to think, he did as much in an hour as ſome do in a year.

Every particular perſon had a faithful affectionate warning. And that good Miniſter, that was ſo much with him, uſed this as an argument to perſwade him to be willing to live a little longer, and to be patient to tarry God's leiſure; ſure God hath ſomething for thee to do that is yet undone; ſome word of Exhortation to ſome poor ſoul, that you have forgot.

The truth of it is, he was filled with the love of Chriſt, that he could ſcarce bear abſence from him a moment. He knew that he ſhould be capable of bearing of greater Glory above, than he could here. It was the Judgment of ſome that were with him, that his heart was not

only habitually, but actually set on God all th
day long; and nothing of humane frailty, th
could be thought a sin, did appear for some time
except it were his passionate desire to die, an
difficulty to bring himself to be willing to sta
below Heaven.

He was wont every evening to take his leav
of his Friends, hoping not to see them, till th
Morning of the Resurrection; and he desire
that they would be sure to make sure of a com
fortable Meeting at our Fathers House in tha
other world.

I cannot relate the twentieth part of tha
which deserved to be written in Letters of Gold
And one that was one of the weakest, said
That he did verily believe, that if we had bee
exact in our taking his Sentences, and observin
his daily Experiences, he could not imagine
Book could not be published of greater use t
the World, next the Bible it self.

One rare passage I cannot omit, which wa
this, That when Ministers or Christians came t
him, he would beg of them to spend all th
time that they had with him in Praise. Oh help
'me to praise God, I have now nothing else to
'do from this time to Eternity, but to praise
'and love God. I have what my Soul desire
'upon Earth; I cannot tell what to pray fo
'but what I have graciously given in. The want
that are capable of supplying in this World
are supplied. I want but one thing, and tha
is, *A speedy life to Heaven.* I expect no mor
here

here, I can't desire more, I can't hear more. Oh praise, praise, praise that infinite boundless love that hath, to a wonder, looked upon my Soul, and done more for me than thousands of his dear Children. Oh bless the Lord, Oh my Soul, and all that is within me bless his holy Name. 'Oh help me, help me, O my Friends, to praise and admire him that hath done such astonishing wonders for my Soul; he hath pardoned all my sins, he hath filled me with his goodness, he hath given me grace and glory, and no good thing hath he with-held from me.

'Come, help me with praises, all's too little: Come, help me, Oh ye glorious and mighty Angels, who are so well skilled in this heavenly work of praise. Praise him, all ye Creatures upon the Earth, let every thing that hath being, help me to praise him. Hallelujah, Hallelujah, Hallelujah: Praise is now my work, and I shall be ingaged in that sweet imployment for ever. Bring the Bible, turn to *David's Psalms*, and let us sing a *Psalm* of Praise: Come let's lift up our voice in the praise of the most High; I with you as long as my breath doth last, and when I have none, I shall do it better.

And then turning to some of his Friends that were weeping, he desired them rather to rejoyce than weep upon his account. It may justly seem a wonder, how he could speak so much as he did, when he was so weak; but the joy of the Lord did strengthen him. In

In his ſickneſs, the Scriptures that he too
much delight in, were the fourteenth, fifteenth
ſixteenth and ſeventeenth of *John*. The fift
fourth of *Iſay* was very refreſhing alſo to him
he would repeat that word [*with everlaſting*
Mercies will I gather] with abundance o
joy.

He commended the ſtudy of the Promiſes t
Believers, and deſired that they would be ſur
to make good their claim to them, and the
they might come to the Wells of Conſolatio
and drink thereof their fill.

According to his deſire moſt of the time tha
was ſpent with him, was ſpent in praiſe; and h
would ſtill be calling out, *More praiſe ſtill.* C
'help me to praiſe him: I have now nothin
'elſe to do; I have done with Prayer and a
'other Ordinances; I have almoſt done con
'verſing with Mortals. I ſhall preſently be be
'holding Chriſt himſelf, that died for me, an
'loved me, and waſhed me in his blood.

'I ſhall, before a few hours are over, be i
'Eternity, ſinging the Song of *Moſes*, and th
'Song of the *Lamb*. I ſhall preſently ſtan
'upon *Mount Zion*, with an innumerable com
'pany of Angels, and the Spirits of the Ju
'made perfect, and Jeſus the Mediator of th
'New Covenant. I ſhall hear the voice
'much People, and be one amongſt that
'which ſhall ſay, Hallelujah, Salvation, Glo
'Honour, and Power unto the Lord our Go

'a

'and again, we ſhall ſay Hallelujah. And yet 'a very little while, and I ſhall ſing unto the 'Lamb, a Song of Praiſe, ſaying, Worthy art 'thou to receive Praiſe who wert ſlain, and haſt 'redeemed us to God by thy Blood, out of eve-'ry Kindred, and Tongue, and People, and 'Nation, and haſt made us unto our God, Kings 'and Prieſts, and we ſhall reign with thee for 'ever and ever.

'Methinks I ſtand, as it were, with one foot 'in Heaven, and the other upon Earth; me-'thinks I hear the Melody of Heaven, and by 'Faith I ſee the Angels waiting to carry my 'Soul to the Boſom of Jeſus, and I ſhall be for 'ever with the Lord in Glory. And who can 'chooſe but rejoyce in all this.

In ſeveral times he ſpake this Language, and repeated many of theſe words often, over, and over again, with far greater affection than can be well worded. And I ſolemnly profeſs, that what is here written is no Hyperbole, and that the twentieth part of what was obſervable in him, is not recorded; and though we cannot word it exactly as he did, yet you have the ſub-ſtance, and many things in his own words, with little or no variation.

The day before his Death, he looked ſome what earneſtly upon his Brother *James*, who ſtood by him very ſad; of whom he judged that he was putting up ſome Ejaculations to God upon his Account: *I thank thee, dear Brother, for thy love*, ſaid he, *thou art now praying*

for me, and I know thou loveſt me dearly: But Chriſt loveth me ten thouſand times more than thou doſt; Come, and kiſs me, dear Brother, before I die: And ſo with his cold dying lips, he kiſſed him, and ſaid, *I ſhall go before, and I hope thou ſhalt follow after to Glory.*

Though he was almoſt always praiſing God and exhorting them that were about him to mind their everlaſting concerns, and ſecure an intereſt in Chriſt; and though he ſlept but very little for ſome nights; yet he was not in the leaſt impaired in his Intellectuals, but his actions were all decent, and becoming a man, and his Diſcourſe to a ſpiritual underſtanding, highly rational, ſolid, divine. And ſo he continued to the laſt minute of his breath.

A few hours before his death, he called all his Relations and Brethren together, that he might give them one ſolemn warning more; and bleſs them, and pray for them, as his breath and ſtrength would give him leave: Which he did with abundance of Authority, Affection, and Spirituality: Which take briefly as it follows.

Firſt, He thanked his dear Mother for her tender love to him, and deſired that ſhe might be in travil to ſee Chriſt formed in the ſouls of the reſt of her Children, and ſee of the travel of her ſoul, and meet them with joy in the great Day.

Then he charged all his Brethren and Siſters in general; as they would anſwer it before

God

God, that they ſhould carry it dutiful to their dear Mother. As for his eldeſt Brother *William*, (at whoſe houſe he lay ſick) his prayer was, that he might be ſwallowed up of Chriſt, and Love to Souls; and be more and more exemplary in his Life, and ſucceſsful in his Miniſtry, and finiſh his Courſe with joy.

His next Brothers name was *Andrew*, a Citizen of *London*, who was with him, and ſaw him in this triumphing ſtate; but (his neceſſary buſineſs calling him away) he could not then be by; yet, he was not forgot, but he was thus bleſſed, *The God of Heaven remember my poor Brother at* London: *The Lord make him truly rich in giving him the Pearl of great price, and making him a Fellow-Citizen with the Saints, and of the Houſhold of God; the Lord deliver him from the ſins of that City; may the world be kept out of his heart, and Chriſt dwell there. Oh that he may be as his name is, a ſtrong man, and that I may meet him with joy.*

Then he called his next Brother, whoſe name was *James* (whom he hoped God had made him a ſpiritual Father to) to whom he thus addreſſed himſelf; *Brother* James, *I hope the Lord hath given thee a godly heritage, the lines are fallen to thee in pleaſant places; the Lord is thy Portion. I hope the Lord hath ſhewed thee the worth of a Chriſt.* Hold on dear Brother; Chriſt, Heaven and Glory, are worth ſtriving for; the Lord give thee more abundance of his Grace.

Then his next Brother *Abraham* was called, to whom he ſpake to this purpoſe, *The bleſſing of the God of* Abraham *reſt upon thee, the Lord make thee a Father of many ſpiritual Children.*

His *fifth* Brother was *Joſeph*, whom he bleſſed in this manner, *Let him bleſs thee, Oh* Joſeph, *that bleſſed him that was ſeparated from his Brethren. O that his everlaſting Arms may take hold on thee! It is enough, if but thou mayeſt live in his ſight. My heart hath been working towards thee, poor* Joſeph; *and I am not without hopes, that the Arms of the Almighty will embrace thee. The God of thy Father bleſs thee with the bleſſing of Heaven above.*

The next, was his Siſter *Mary*, to whom he ſpoke thus, *Poor Siſter* Mary, *thy Body is weak and thy days will be filled with bitterneſs; thy name is* Marah; *the Lord ſweeten all with his Grace and Peace, and give thee health in thy Soul. Be patient, make ſure of Chriſt, and all is well.*

Then his other Siſter, whoſe name was *Sarah*, was called; whom he thus bleſſed, *Siſter* Sarah, *thy Body is ſtrong and healthful; Oh that thy Soul may be ſo too! The Lord make thee firſt a wiſe Virgin, and then a Mother in Iſrael; a pattern of Modeſty, Humility and Holineſs.*

Then another Brother, *Jacob* was called, whom he bleſſed after this manner; *The Lord make*

make thee an Iſraelite indeed, in whom there is no guile! Oh that thou maieſt learn to wreſtle with God, and like a Prince, maiſt prevail, and not go without the Bleſſing.

Then he prayed for his youngeſt Brother *Benjamin*, who was then but an Infant; *Poor little* Benjamin, *Oh that the Father of the Fatherleſs, would take care of thee poor Child, that thou, which never ſaweſt thy Father upon Earth, maiſt ſee him with joy in Heaven; The Lord be thy Father, and Portion; maiſt thou prove the Son of thy Mothers right hand, and the Joy of her Age.*

'Oh that none of us all may be found amongſt 'the unconverted in the day of Judgment! Oh 'that every one of us may appear (with our 'Honoured Father, and dear Mother) before 'Chriſt with joy, that they may ſay, Lord, here 'are we, and the Children which thou haſt gra-'ciouſly given us. Oh that we may live to 'God here, and live with him hereafter.

And now, my dear Mother, Brethren, and Siſters, Farewell; I leave you for a while, and I commend you to God, and to the word of his grace, which is able to build you up, and to give you an Inheritance among all them that are ſanctified.

And now, dear Lord, my work is done. I have finiſhed my courſe, I have fought the good Fight; and henceforth, there remaineth for me a Crown of Righteouſneſs! Now come dear Lord Jeſus, come quickly.

Then

Then that Godly Minister came to give him his last visit, and to do the office of an inferiour Angel, to help to covey his blessed soul to glory, who was now even upon *Mount Pisgah*, and had a full sight of that goodly Land at a little distance. When this Minister spake to him, his heart was in a mighty flame of Love and Joy, which drew tears of Joy from that precious Minister, being almost amazed to hear a man just a dying, talk as if he had been with *Jesus*, and came from the immediate presence of God; Oh the smiles that were then in his Face, and the unspeakable Joy that was in his Heart! one might have read *Grace*, and *Glory*, in such a man's countenance. Oh the praise, the triumphant praises, that he put up! And every one must speak praise about him, or else they did make some jar in his Harmony.

And indeed most did, as well as they could, help him in Praise. So that I never heard, nor knew more praise given to God in one Room, than in his Chamber.

A little before he died, in the Prayer, or rather Praises, he was so wrapped up with admiration and joy, that he could scarce forbear shouting for Joy. In the conclusion of the Duty, with abundance of Faith, and Fervency, he said aloud, *Amen, Amen.*

And now his desires shall soon be satisfied; He seeth Death coming apace to do his Office, his Jaws are loosned more and more, and quiver greatly; his Hands and Feet are as cold

as

as clay, and a cold ſweat is upon him: But, Oh how glad was he when he felt his Spirit juſt a going! Never was death more welcom to any mortal, I think. Though the pangs of death were ſtrong, yet, that far more-exceeding and eternal weight of Glory, made him indure thoſe bitter pains with much patience and courage. In the extremity of his pains, he deſired his eldeſt Brother to lay him a little lower, and to take away one Pillow from him, that he might die with the more eaſe; his Brother replied, that he durſt not for a world, do any thing that might haſten his death a moment. Then he was well ſatisfied, and did ſweetly reſign himſelf up wholly to God's diſpoſal: And after a few minutes, with a ſudden motion gathering up all his ſtrength, he gave himſelf a little turn on one ſide; and in the twinkling of an eye, departed to the Lord, ſleeping in *Jeſus*.

And now bleſſed Soul, thy longings are ſatisfied, and thou ſeeſt and feeleſt a thouſand times more than thou didſt upon Earth, and yet thou canſt bear it with delight, thou art now welcomed to thy Father's Houſe by Chriſt, the beloved of thy Soul: Now thou haſt heard him ſay, Come, thou Bleſſed of my Father; and, Well done good and faithful Servant, enter thou into the Joy of thy Lord, and wear that Crown which was prepared for thee, before the foundation of the World.

Oh

Oh that all the Relations which thou haſt left behind thee, may live thy Life, and die thy Death, and live with Chriſt, and thee, for ever and ever, *Amen, Amen.*

He died June 1657. *Aged* 23 24 *and was Buried in* Kelſhall-*Church, in* Hartfordſhire.

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